

Ornaments for the Daughters of Zion.
Or the
Character and Happiness of a
Virtuous Woman :
In a DISCOURSE

Which directs the FEMALE SEX how to express
THE FEAR OF GOD in every Age and State
of their LIFE ; and obtain both Temporal and
Eternal Blessedness.

Written by COTTON MATHER.

Tertullian's Advice for the Ornaments
of WOMEN.

*Prodite Vos jam Ornamentis Extractæ Apostolorum—
Vestite Vos Serico Pietatis. Byssico Sanctitatis,
Purpurâ Pudicitie—Deum habebitis Amatorem.*

In English.

Go ye forth now array'd with such Ornaments as
the Apostles have provided for you ; Cloath
your selves with the Silk of Piety, the Sattin of
Sanctity, the Purple of Modesty ; so the Almighty
God will be a Lover of you.

L O N D O N,

Printed for Tho. Parkhurst at the Bible and Three
Crowns, the lower End of Cheap-side. 1694.



TO THE
Most Virtuous and Accomplish'd

THE

Lady *Elizabeth Rich.*

This Pattern of her own *Character*
and *Happiness* is most Humbly
Dedicated.

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THE
PREFACE.

TIS very surprizing to see and read, what a [Mundus, or] World of Pretended ORNAMENTS, the Blessed Prophet Iſaiah ſets out The Daughters of Zion, which liv'd in his Days, as Rigg'd withal. But among all thoſe One and twenty Ornaments, I find none of thoſe which the Inſpired Apoſtle Peter does Recommend unto the Women of all Ages, as Things in the ſight of God of great price. And therefore as I did not wonder at the following Menace of the Almighty, I will take away the Bravery of their Ornaments; thus I alſo ſet my ſelf to accommodate my Neighbours, with ſuch Ornaments, as make up what

The Preface.

Mary Chose, even, The good part which cannot be taken away. *They that shall Criminate an Undertaking to write a little Book for promoting the Fear of God, in the Female Sex, do but shew their Ignorance of what was done by Tertullian, by Jerom, by Austin in the Primitive Times, besides what has been done by several Renowned Pens of a later Date; and perhaps they forget, That one Book in the Sacred Bible was written for An Elect Lady. As for the Manner of my own Writing, 'tis Plain, Brief, Chast; and not without an endeavour to imagine how such a Subject would have been handled by a Timothy, who was to address Women, and yet be an Example of Purity. But as for the Design of my Writing, 'tis purely to advance Virtue among those, who cannot forget their Ornaments, and yet often forget those things which are no less Necessary than Ornamental. Now may GOD prosper it.*

*Books Printed for Tho. Park-
hurst at the Bible and
Three Crowns at the lower
end of Cheapside near Mer-
cers Chappel.*

A Body of Practical Divinity, con-
sisting of above One Hundred
Sermons on the Lesser Catechism of
the Reverend Assembly of Divines at
Westminster; with a Supplement of
some Sermons on several Texts of
Scripture. By *Tho. Watson*, formerly
Minister of *St. Stephens Walbrook*.

Spiritual Mindedness.

Person of Christ.

A Discourse on 130th. *Psalms*.

The Doctrine of the Trinity.

Of Mortification of Sin in Believers.

An Humble Testimony concerning
the Goodness and Severity of God in
Dealing with sinful Churches and Na-
tions.

A Treatise of Temptation.

Eschol.

Eschol. or Rules of Fellowship.
These Eight last by *John Owen D. D.*
Heywoods Baptismal Bonds renewed.
Grotius of Christs Satisfaction, in
English.

Hursts Revival of Grace, i. e. on the
Sacrament.

The good of Early Obedience.

A Sermon of Unity.

The Vision of the Wheels in three
Sermons.

Spiritual Wisdom improved against
Temptation.

The almost Christian discovered. All
Five by *Mat. Mead*.

Consolation for the Afflicted, at the
Funeral of Mr. *Edward Rede*. By *Tim.*
Rogers. M. A.

Calamy's Godly-Mans-Ark in five Ser-
mons, his Art of Divine Meditation.

Redemption of Time, the Wisdom
and Duty of Christians in Evil days.
By *John Wade* Minister at *Hammer-*
smith.

Intercourses of Divine Love betwixt
Christ and his Church on the 1st. and
2d. Chapters of the *Canticles* or the *Song*
of Songs.

Several

Several Discourses of actual Providence in three Parts. These two last by *John Collings D. D.*

Spiritual Songs, or Songs of praise to Almighty God on several occasions with thirty Penitential Cries; with a Poem also of *Dives and Lazarus*.

The Midnight-Cry a Sermon. These two by *John Mason M. A.*

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A Treatise of the Day of Judgment : By *Mr. Sam. Lee* Minister.

Husbandry Spiritualized.

A Saint indeed.

A Token for Mourners. All these three by *Mr. John Flavel* Minister of the Gospel.

Satan sifting, or the Oyl of Joy for the Spirit of Sadness.

Whites Little Book for Little Children.

The rare Jewel of Christian Contentment with four useful Discourses, by *Mr. Jer. Burroughs*.

An Earnest Call to Family Duties being the substance of Eighteen Sermons by *Sam. Slater*.

Hymns.

Hymns for the Sacrament composed mostly out of the New Testament.

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Theological Discourses and Sermons on several occasions. By *John Wallis* D. D.

The Truest and Largest account of the late Earthquake in *Jamaica*, June 7. 1692. from a Reverend Divine there, to his Friend in *London*.

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The best way to mend the World by perswading the Rising Generation to an Early and Serious Practice of Piety. Both by *Samuel Peck* Lecturer of *Ipswich*.

A Defence of Mr. *Matthew Henery's* Brief Enquiry into the Nature of Schism, and the Vindication of it: With Reflections on a Pamphlet called the Review, &c. With a Brief Historical account of Nonconformity from the Reformation to the present Time.

A Sermon Preached at the Funeral
of the Reverend Mr. *Tho. Shewell*
M. A. and Minister of the Gospel in
Coventry. These two last by *William*
Tongue Minister, &c.

A Discourse concerning Old Age
tending to the Instruction, Caution
and Comfort of Aged Persons. By
Richard Steell A. M.

A Sermon at the Funeral of the Wor-
shipful *John Symmonds* late of Great
Teldham in *Essex* Esq; by *John Brooke*
M. A. and Rector there.

A Vindication of the Church of
Scotland, being an Answer to five Pam-
phlets; by *Dr. Rule*.

A Sermon of the absolute necessity of
Family Duties Preached to the United
Parishes of *St. Mary Woolnoth*, and *St.*
Mary Wool Church-Haw in *Lombard-*
Street.

His Farewel Sermon. These two by
David Jones Student of *Christ-Church*,
Oxon.

A Brief Tract on the IVth, Com-
mandment, wherein is discovered the
cause of all our Controversies about
the *Sabbath-Day*; and the means of Re-
conciling them. Recommended by the
Reverend

Reverend Dr. *Bates* and Mr. *John How.*

Convivium Caeleste : A plain and familiar Discourse concerning the Lords Supper, shewing at once the Nature of that Sacrament ; as also the right way of preparing our selves for the receiving of it : In which are also considered those exceptions which men usually bring to excuse their not partaking of it.

A Sermon Preached before the King and Queen at *White-hall*, Nov. 5. 1692. These two by *Richard Lord Bishop of Bath and Wells.*

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Ornaments

Ornaments for the Daughters of Zion.

O R,

The Character and Happiness of

A Virtuous Woman

From the words of the Wise Woman

In Proverbs 31. 30.

*Favour is deceitful, and Beauty is vain, but
A WOMAN THAT FEARETH
THE LORD, She 'tis that shall be
praised.*

IT may well be reckoned the brightest *Honour* of that Sex, which the Holy Spirit of God has declar'd worthy of a Chast and a Kind *Honour* from us; *That when the Fulness of Time was come, God sent forth his Son, made of a Woman.* As a Woman had the *Disgrace* to go first in that horrid and woful Transgression of our first *Parents*, which has been the *Parent* of all our Misery; so a Woman had the *Glory* of bringing into the World that *Second Adam*, who
B is

is the *Father* of all our Happiness. A Woman had the *Saviour* of Mankind in the Circumstances of an *Infant* Miraculously Conceive'd within her ; and of a *Mary* was born that *Holy Thing*, which is called, *The Son of God*. There is a Woman, whom we do now without the mistakes, which made that expression the occasion of many Antient, and no less furious than curious Controversies, call, *The Mother of Him that is God* ; in as much as that very *Flesh* which was born of her, and which the *Trembling Hereticks* of this Age, do not now Tremble to vilifie and nullifie with frequent Blasphemies ; I say, That Visible Tangible *Flesh*, is Personally United unto the *Second Person* in the Adorable Trinity. Though we do not like the Popish Idolaters, for this cause, imagine that Blessed Virgin to have been free from *Original Sin*, when she was on Earth, nor now Implore her *Mediation* and *Intercession* in Heaven for us ; and though I do not think, that the Holy Ghost referr'd unto her peculiarly, as there are Expositors who think he does, when he says, *The Woman that fears the Lord, she 'tis that shall be praised* : Yet we may safely account

account the *Female Sex* herein more than a little dignified. And how should it encourage all Women to seek a saving Interest in that Redeemer, who was *Born of a Woman* ! How should all Women make their Hearts a Lodging for that Lord, who in a *Woman* received *The Body prepared for him* !

The Second, or a privilege not far from the *Second Advancement* of that Sex, may be esteemed, the Share which it has had in Writing those Oracles, which *make us wise unto Salvation*. As one *Woman* was the *Mother* of him who is the *Essential Word* of God, so divers *Women* have been the *Writers* of his *Declarative Word*. Though the *Apostle* does abundantly intimate unto us, that such *Inspirations* as compos'd the *Scriptures* are not now to be expected, when he gives the prohibition so much Transgress'd by the most Absurd Sect in our Days, *That the Woman may not speak in the Church* ; yet our God has Employ'd many *Women* to *Write* for the *Church*, and *Inspir'd* some of them for the Writing of the *Scriptures*. We have not only seen *Women* doing service for the *Tabernacle* by such Ingenious Writings as we

find mention'd in the Catalogues of *Beverovicinus*, *Hottinger*, and *Voetius*; or such as that most accomplish'd Lady, *Anna Maria Schurman* has in our Age address'd the World withal; for even the Books publish'd by *that Sex*, were enough to make a *Library* far from contemptible; nor has even the *New-English* part of the *American Strand* been without *Authoreffes* that would challenge a Room in such a *Library*: They to whom the common use of *Swords* is neither Decent nor Lawful, have made a most Laudable use of *Pens*; and they that might not without *Sin*, lead the *Life* which old Stories ascribe to *Amazons*, have with much praise done the part of *Scholars* in the World: But we sometimes also find a *Woman* among the *Amanuenses* or *Scribes* of that Spirit, who moved holy Men to write the most sure Word of Prophecy. And how much does this oblige all *Women* to study that precious Bible, to the curious Workmanship whereof, the hand of a *Woman* has contributed? How ready should *Women* be to Read the pages, upon which they may see transcribed the heavenly discoveries made by the God of Heaven

to an holy *Woman*; rather than to mispend their *hours*, and infect their *hearts* by the revolving of such *Romances*, as commonly leave a sensible Taint upon the minds of their unwary Readers?

We have not only the Song of *Deborah*, the Song of *Hannah*, the Song of *Mary*, and the Prophecy of *Huldah*, in this matchless Book of our God; but the Instructions of *Bathsheba* too, are entered in these blessed Registers. The thirty first Chapter of *Proverbs* contains a direction of *Bathsheba* to her darling *Solomon*. *Solomon* that in the fourth Chapter of this Book, records the Counsels of his *Father*, now in the last Chapter adds the Counsels of his *Mother* thereunto. So careful will wise Children be to remember the gracious Counsels of their godly Parents: We have *Solomon* here addressed by the name of *Lemuel*, which name some Interpreters judge to be a little and a loving imitation of his true Name; as 'tis useful with our Mothers, from the names of *Edward* and *William*, and the like, to form some affectionate Appellations for us; but others waving so small a consideration, do look upon *Le-*

*mu*el as one of the *eight Names* which the Jews do ascribe unto that *Man of Name*, and they tell us, that as *Jedidiah* proclaimed his being *Beloved of the Lord*, *Lemuel* signified his *Belonging to the Lord*. Some famous persons in the World, have been signaliz'd by that Character of being *Mother taught*; such an one was our *Solomon*, who had not only a *Father*, that left behind him *Transcendent Songs for Solomon*, but also a *Mother*, who taught him such things as the best should not be unwilling to learn. How free, how rich is the Grace of God unto Repenting Sinners! *Bathshebah*, after a very scandalous Fall, becomes a very eminent Saint, yea a *Prophetess of the Lord*. Although a *Woman* may have been remarkable and notorious for sin, yet let her endeavour to make her Peace with God: It may be made, and she may enter into the *Kingdom of Heaven*, before others that have not had such wounds upon them.

'Tis evident, that the *nine first verses* of the Chapter, are spent in Reciting the most prudent and winning *Lessons of Bathshebah* to her *Solomon*. But it is conceived that the rest of the Chapter is
only

only *Solomons* Reciprocation in the praises of *Bathsheba*. It is indeed a most lovely thing to see such Correspondencies of *Desert* and *Duty*, as make Children to count their *Mothers* worthy of their honour: Noble Romans have sometimes made Florid Speeches at the Funerals of their *Mothers*, and professed, *That they had never in their Lives been reconciled unto them*, inasmuch as (they meant) they had never fallen out: It is the happiness of a *Mother* sometimes to have such Sons as *Nazienzen* and *Austin* were unto theirs, whose Names are by their means forever Celebrated: although for the most part we see in mens Readiness to *Slight* their *Mothers*, the Reason why the *Mother* is put first in that Charge of our God. *Ye shall fear every man his Mother, and his Father.* It is the Opinion of others, That the Conclusion of the Chapter, is also the Composure of *Bathsheba*; and that which confirms them in this Opinion is, The Skill in *Household Affairs* here manifested, which Carries a Little of a *Female Aspect* with it. However it be, we have here the Description of, *A Virtuous Woman*, in

twenty two Verses, according to the Number and Order of the Letters, in the Hebrew Alphabet; Every letter in due sequence beginning a several Verse. 'Tis reported, that *Children* among the *Jews* of old Learning to Write, had their *Copies* usually given them from those Portions of the Scriptures, which were drawn up with such an *Alphabet* of the Hebrew Letters in them; whether that were so, or no, I am sure that *Women* among the *Gentiles* in our Days, Learning to Live, cannot easily find better *Copies* to follow, than those which are in our Context here set before them. It were to be wished, That the *Sex* which so often looks into the *Glass*, would sometimes cast an eye upon this part of that Sacred Word, which is compar'd unto a Divine *Glass*; that they may see whether they have the *Features*, or *Habits* of *The Virtuous Woman*, on them. And I pray, let no *Woman* count her self so great a *Lady* as to put in her Exceptions, against that Stroke in the Character of the *Virtuous Woman* here; *She seeks Wooll and Flax, and Works willingly with her Hands*, till she has procured the

the Alteration of the English Laws, wherein, *Spinster*, is a Term given to Women of the greatest Quality. When a Gentlewoman of Extraordinary Learning was presented before the first King of *Great Britain*, his first Question to her, was, *Madam, Can you Spin?* And several of the most Renowned Emperours, have not only Obliged their Daughters to *Spin*, but also Wore such Garments as those Princely Hands had prepared for them. The *Cards* at which many Gentlewomen *Play wickedly with their Hands*, are far more Debasing, than those *Cards* which fit the Wooll for the Wheel: and the *Distaff* is an Instrument of better Quality than the *Dice*. The Famous Queen *Katharine*, when persons of high Rank were sent unto her with a Message from King *Henry*, counted it no Disgrace to be found with a Skein of Red Silk about her Neck, at Work, with a *Maid of Honour* by her side. She that hath Bought a *Field* has not thereby Bought a Release from *Domestick Businesse*; the *Hands* which Carve at the most Noble Tables, may be Laid unto the Spindle, without

being Dishonourably Blistered or Dirt-
ed there.

'Tis a foolish Custom which the Jews have in Reading *Solomons* Book of *Ecclesiastes*; that they Print the *Last Verse* but One, of it, over again in the Close of all, because they would have the remembrance and Impression of *that Verse* to be Stronger upon them, than that of the terrible verse which follows it. But having laid before you the Description of *A Virtuous Woman*, which closes up *Solomons* Book of *Proverbs*; I must upon another Account Print, and ask the Daughters of our Common Mother to Read the *last verse but one*, over again; 'tis this.

FAVOUR is Deceitful, and Beauty is Vain; but a Woman, that Fears the Lord, She 'tis that shall be Praised.

The Words are, as one says of them, *A Royal Garland set on the Head of a Virtuous Woman by the Hand of God.* Some Interpreters do so *Allegorize* these Words, that they make this *Virtuous Woman* to be the Church of God. Indeed, there are more *Women* than *Men*,
in

in the Church ; and the more *Virtuous* they prove, the more *Worthy* will the Church be, to be figured by, *A Woman that Fears the Lord*. Some Interpreters again, do so *Sublimate* the words, that they understand every *Holy, Pious, Devout Soul* by this *Virtuous Woman*. And it were well, if *Women* were generally so *Virtuous*, as that they might worthily impart unto every *Godly Soul*, the Denomination of, *A Woman that Fears the Lord*. Other Interpreters do suppose *Virtue* it self to be meant by the *Virtuous Woman*. But, we should be sorry, if a *Virtuous Woman* prove so rare a thing, as to afford a stile for a *Parable* rather than an *History*. I confess, *Virtue* it self, and the *Names* of all *Particular Virtues*, are Grammatically of the *Female Gender* ; and that the *Things* may Theologically abound in that *Gender*, is what we may thence take occasion to be wishing for. But after all, 'Tis a *Real, Proper, Gracious Woman*, that has her *Character* and *Blessedness* in these words Exhibited unto us.—

The first thing with which we are here treated is,

I. THE CHARACTER of a *Virtuous Woman*.

And this Character is both *Negatively* and *Positively* offered. *Negatively*, 'Tis not a *Deceitful Favour*, or, a *Vain Beauty* that sets her off; Women that have none but those things to Value themselves upon, are driven out from *The Temple of Honour*, here. But, *Positively*, 'Tis the *Fear of the Lord* that is her Commendation. 'Tis implied, not only that *Favour* and *Beauty* are poor things compar'd with the *Fear of God*, but also that they who have the *Fear of God*, will not Value themselves upon their *Favour* and *Beauty*. Yea, that there is a *Favour* and *Beauty* Opposite, Contrary, Destructive to the *Fear of God*. We may reflect upon the whole, in these Conclusions.

Conclusion. I.

The *Virtuous Woman* counts the best *Female Favour* to be *Deceitful*, the best

best Female *Beauty* to be *Vain*.

By *Favour* is meant, a Comely Presence, an Handsome Carriage, a Decent Gesture, a ready Wit agreeably expressing it self, with all other Graceful Motions, and whatsoever procures *Favour* for a Woman among her Neighbours. The *Virtuous Woman* is willing to have this *Favour*, so far as is consistent with *Virtue*; She counts it a *Favour* of God for one to be graced with it; But still she looks upon it as a *Deceitful* thing. She is careful, that She do not hereby *Deceive* her self into proud Imaginations, and into an Humour, *Conceited* of her self, or *Contemptions* towards others. Careful She likewise is, lest hereby She *Decieve* Unwary men, into those Amours which bewitching looks and smiles do often betray the Children of men, especially those that are but Children of men, into.

By *Beauty* is meant, a good Proportion and Symmetry of the parts, and a skin well Varnished, or that which *Chrysostom* calls, *A good mixture of Blood and Flegm shining through a good Skin*; With all that Harmonious Air of the Countenance, which recommends it self,

self, as a *Beauty* to the Eye of the Spectator. The *Virtuous Woman* is not unthankful for this *Beauty*, when the God of Nature has bestow'd any of it on her; and yet she counts it no *Virtue* for her to be very sensible of her being illustrated with such a *Beauty*. But still she looks upon it as a *Vain* thing. She reckons it so *Vain*, that she has no Assurance for the continuance of it; but that it is *temporis & Morbi Ludibrium*, as one of the Antients has descanted on it; a thing neither *Age-proof*, nor *Ague-proof*. She sees that *Vanity* in it, which is upon the quickly Withering *Roses* and *Lillies* of the Field: Such a *Vanity* as that *Sick-beds* or *Sun-beams*, or a thousand Casualties may soon destroy that Idol of the *Amorites*. And upon these thoughts, a *Virtuous Woman* takes heed of becoming so *Deceitful* and *Vain*, as many Women are tempted by their *Favour* and *Beauty* to become.

Conclusion 2.

There is a *Favour* so particularly *Deceitful*, and a *Beauty* so remarkably *Vain*, as that a *Virtuous Woman* would be loth to be *Deformed* with it. The

The *Favour* whereat a *Virtuous Woman* has a particular Distast, is that which *promiscuous Dancing* is applauded for. The exercise of *promiscuous Dancing* is that which pretends to be a piece of Breeding which demands the *Favour* of Woman-kind; but a *Virtuous Woman* esteems them *deceived* who count it so; nor will she affect such an Exercise. *Job* recounts it as part of the Breeding which the Ungodly bestow upon their Children, in *Chap. 21. 11. Their Children Dance.* Now the *Virtuous Woman* is not fond of being that way employ'd. We read the Haughty Daughters of *Zion* described and threatned in *Isa. 3. 16.* as *walking and mincing as they go.* Very Renowned Expositors conceive that Scripture to refer unto the Haughty Carriages learned in the *Dancing School.* The Apostle *Paul* in *Rom. 13. 13.* condemns *Rioting*; and the Apostle *Peter*, in *1 Pet. 4. 3.* condemns *Revelling.* Now the most Learned Criticks in the Greek Tongue, judge *Dancing* to be the thing intended in the word there used by those Apostles. Moreover, the Reverend Assembly of Divines, in their Larger Catechism, very justly mention

Dancings

Dancings among the things forbidden in the Seventh Commandment of our God. Nor does the *Levity* of *Dancings* wherein persons leap and fling about so like *Bedlams*, that the wisest Men have call'd it, *A Regular Madness*, now agree well with the *Gravity*, which Holiness is to be accompanied withal. Such things as these are enough to make a *Virtuous Woman* to discard such *Dancings* from among *the things of good report*; and leave them either to the Pagans, whose manner 'twas to *Dance* in the Worship of *Bacchus*, or to the Monkeys, whom of old they brought forth to *Dance* at the Festival of *Diana*. Some of the more sober Papists have not stuck to say, *The Dancer breaks the Covenant of God, made in Baptism; he promised to renounce the Devil, and his Poms: But when he enters into a Dance, he goes in the Pompous Procession of the Devil.* They are not a few silly scrupulous Precisians, by whom these *Dancings* have been stigmatized. In the Primitive Times, more than one or two of the *Fathers* thundred against them as a *Diabolical practice*; and whole Synods did prohibit the usage of them, even at Weddings as well as at other Seasons.

Seasons. Nor have Reforming Synods of later days in *France, Holland, Poland*, forborn to brandish the Sword of *Church-Discipline*, and provide *Censures* for any *Dancers* that might be found among their Communicants. *Austin* says, *The miserable Dancer knows not, that as many paces as he makes in Dancing, so many steps he makes to Hell.* And the blessed old *Waldenses* testified, *In a Dance one breaks all the Ten Commandments of God.* The most Eminent Reformers above an hundred years ago, concurred in witnessing against these *Dances*, as an *Unlawful Recreation*; and among the *English Divines*, yea among the *English Bishops*, they have been decry'd by a *Cloud of Witnesses*; they have branded our *Dancers* as the *Capering Goats*, that will not be found among the *Sheep* in the Day of the Lord. Shall we say it? Even the *Antient Romans*, although they were *Heathens*, yet reputed skill in *Dancing* an *Infamous* thing. *Scipio* call'd a *Dance*, *Impudent*; *Salust* call'd a *Dance*, *Dishonest*; and they cited it as a *Note of Infamy*. *Tully* could say, *A Dancer is doubtless either drunk or mad*; and he argued against some, that they must

must needs be *Vicious*, inasmuch as they were *Dancers*; nor did *Seneca* think it any other than a matter of bitter complaint, *That there were Dancing-Schools tolerated in the City*. These are considerations enough to deter a *Virtuous Woman* from the *Dances*, which are now become so acceptable to *This Adulterous Generation*. Pardon me this freedom; I had been worse than an *Infidel*, if I had not used it; for I remember *Plutarch* himself enumerating the Qualifications of a *Virtuous Woman*; gives this for one, *She must not be a Dancer*. The Daughter of *Herodias* has been so stigmatized, that a *Virtuous Woman* will not be for *Dancing* after her.

The *Beauty* whereof a *Virtuous Woman* hath a remarkable dislike, is that which hath *Artificial Painting* in it. The usage of *Artificial Painting* is practised by many *Women*, who think thereby to be valued for a *Beauty*, which they are not really the owners of: But a *Virtuous Woman* will not be guilty of such a *Vanity*. There is a wicked Book that pleads for this ungodly practice; but that good Lady uttered the Language of a *Virtuous Woman* upon reading such a Book,

Book, O Lord, I thank thee, that thou gavest me not Wit enough to write such a Book, unless withal thou hadst given me Grace enough not to write it. Although it be not unlawful for a Person transiently to preserve or to restore her Native Complexion, by convenient Medicines, when she is in any special danger of losing it; yet for a Person to Paint her self, that she may make some ostentation of a Complexion which God has not made her the owner of, is a thing that has heard ill among the most godly Christians; nor will a *Virtuous Woman* easily be reconcil'd unto it; lest when the Saints Rise, as *Tertullian* wished he might, at the Resurrection of the Righteous, To see whether the Angels are then carrying any Painted Ladies in their Arms to meet the Lord Jesus Christ with Joy; there will be no such sight then to be met withal. The wicked Harlots of old Painted their Eyes, as 'tis said in *Ezek.* 33. 40. Thou paintest thy Eyes; understand it of their Eye-brows and Eye lids, which they ting'd with a preparation of Antimony to blacken them, and beautifie 'em. This was accounted an extraordinary Comeliness; and therefore about the

the Harlot is the Young Man advised in Prov. 6. 25. *Let her not take thee with her Eye-lids.* Of such Eyes 'twas that Cyprian said, *These are not Eyes with which our God is to be look'd unto!* And Jerom reckons 'em among scandalous Harlotries. Now this is one Argument which the *Virtuous Woman* has against the *Painting* of her Face in any part of it; *It is the Guise of an Harlot.* An *Adulterate Complexion*, is but agreeable to an *Adulterous Condition*. A *Painted Face* is but a *Painted Sign* hung out for advice to Strangers, that they shall find Entertainment there. 'Tis often the *Whores Forehead* which admits *Paint* upon it. 'Tis well if you do not find a *Snake* where you see a *Painted Skin*. Moreover, our *Face* is a *Seat* which has much of the *Divine Image* and *Wisdom* appearing in it; and it is a vile Affront unto God, for a Woman to *Deface* the Workmanship of the Almighty there; by such an *Inversion*, as the Hebrew word for this *Painting* signifies. Now, the *Paint* which is laid upon it, not only dis-figures the Face for the present, but also do's corrupt it and corrode it, and poison it, and hasten wrinkles and ruines there-upon:

upon: it will *Rent the Face*, as the Scripture speaks of it; and I am sure, it should *Rent the Heart*, of them that use it. Besides, Our Lord Rebuked it, as a bale *Hypocrisie* for Persons to *alter their Faces* that they might appear to be *Fasting*, when they were so indeed; how much more basely Hypocritical is it, for Persons to *alter their Faces* that they might appear to be *Comely* when indeed they are not so? There is no *Sincerity* in these *Butterflies*. It is a *Cheat* which there is no enduring of. The more Moral Heathen shew'd a great Indignation at it; and shall we think a *Vertuous Woman* can allow of it? And alas, what a World of Precious Time, is thus thrown away, by poor Creatures, who are so taken up with *Painting* of the *Sepulchres* in which their *Souls* lye *Dead*, as that they do little or nothing for the Beautifying of those *Black, Forlorn, Forsaken Souls*? The sin committed in *Paintings* we must suppose committed in *Patches* too. When the Face is *Patched* the Heart is *Rotten*, the Heart has more *Black Spots* than the Face upon it. Some unhappy Ladies by the Just Judgment of God, have brought

brought forth Children with Natural Patches on: so has God been offended at them. The Antients tell us, that the Devil was the Inventor of this *Hellish Art*; and it can be nothing but either *Lust* or *Pride* (both Brats of the Devil!) that shall dispose any to the using of it. If they that *Please men*, much more, I am sure, they that thus *Cheat men*, cannot be *The Servants of Christ*; *Tertullian* well calls them, *The Handmaids of the Devil*; nor when they *Paint their Bodies* do they *Glorifie the Lord with their Bodies*. A *Virtuous Woman* would be loth to follow no better Patterns than *Jezebel* or *Maximilla*, both of which Woful Creatures have this related of them, *That they Painted their Faces*. For such would She leave these foul *Paintings*; and now the old *Picts* are dead, She would not help to Revive that *Pagan Generation*; or make her self a Sitter to the *Squaws* in the Thickets of *America*. Nor would She be in the way of such Thunder-bolts, as *Dr. Hall* in Imitation of the blessed Ancients once darted against such Transgressors, *Hear this, ye Plaster-faced Jezabels*; if you will not leave your *Dawbings* and your *High Washes*,

Washes, God will one Day wash them off
with Fire and Brimstone!

Conclusion. 3.

The *Fear of God* is that which the Heart of a *Virtuous Woman* is under the Power of. The *Female Sex* is naturally the *Fearful Sex*; but the *Fear of God* is that which Exceeds (and sometimes Extinguishes) all other *Fears* in the *Virtuous Woman*. To state this matter aright, we are to know, That the *Fear of God* is an *Old Testament Expression*, as the *Love of God* is a *New Testament one*, for all true *Religion* whatsoever. It may then be said of a *Virtuous Woman*, That she is a *Religious Woman*; She has Bound her self again to that God, whom She had by the Sin and Fall of her *First Mother* departed from; She has a *Love* which does not cast out the *Fear* that is no *Fault*, but confirm and settle her in that *Fear of God*; That all kind of *Piety* and *Charity* is prevailing in her *Disposition*; That *Sobriety*, and *Righteousness*, and *Godliness* are Visible in her whole *Behaviour*; and, that She does *Justice*, loves *Mercy*, and walks

Humbly

Humbly with her God. But that we may speak somewhat more particularly.

First, A *Virtuous Woman* has *Awful* as well as *Real* Apprehensions, That there is a God. When *Jacob* of old perceived the Presence of God, it is said, in Gen. 28. 17. He was *Afraid*. The *Vertuous Woman* in like manner Believes the *Essence* of God; and that thought, *God is*, it raises a *Sacred Fear* of Him in her humble and moved Soul. She sees the *Being* of a God prov'd from the Works of *Creation*: even as he that made the Image of *Minerva* ingraved his own Name upon it so, that it could not be taken out without breaking all to pieces. The whole World is a *Book*, and all Creatures are the *Letters* in it, whereby She Spells out the Existence of a GOD. Even the *Dumb*, the *Mute* Creatures do loudly *speake* this Truth unto her. She Considers, That the World had a *Beginning*; inasmuch as 'tis *Older* and *Changing* every Day: And that it could not have its *Beginning* from it self; inasmuch as *Nothing* would then be the cause of *Something*. So, She sees, there is a GOD; and She sees the *Wisdom* of a GOD, the *Power* of a GOD, the
Goodness

Goodness of a GOD, throughout the Universe. She sees likewise the *Being* of GOD plain in the Works of *Providence*; which preserves all things in a most Excellent *Order*, Subordinate and Subservient unto a Glorious End. She sees the World like a Vast *Army* Composed of Quarrellsome, Contentious, Contrary things, and yet holding well together; whereupon she concludes, *There is a GOD who is the Wise General over all.* She considers the extraordinary Occurrences in the World; and when She sees *Prophecies* that exactly foretell what comes to pass many Ages after; When she sees *Miracles*, that give Check to the Common Course and Road of Nature; When She sees *Prayers* extraordinarily Answered, Good Men extraordinarily Rewarded, Ill men Extraordinarily Punished, She cries out, *The Finger of a GOD is here!* She finds her self born with a Notion of a GOD, wherein she has not been by any *Tradition* or *Policy* of others Impos'd upon; and She graciously Cherishes that Notion. All Ancient Histories hardly mention above Twenty *Priest Atheists*; and of those that were counted such,

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there

there never was one, without frequent and vehement suspitions of a GOD. But all Tendencies to *Atheism* are most abominable to the Soul of a Virtuous Woman. She is not such a *Fool*, as to say with her Mouth, or to Think with her Heart, or to say in her Heart, and Wish, *There is no God*. The Being of a GOD is at once the *Fear*, and yet the *Wish* of her Godly Soul. If any De-signing, Debauched *Atheist*, go to insinuate unto her; That the Notion of GOD, and HEAVEN, and HELL, and an Immortal SOUL, is but a Trick of some cunning Divines, her Answer is with an Indignation, Speedy and Angry like a Flash of Lightning, *Satan, be gone!*

Next; A *Virtuous Woman* has a most Reverent Respect and Regard unto all that has the Name of God upon it. They that have the *Fear of God* in them, are by Him so stiled, in Mal. 4. 2. *You that Fear my Name*. The Name of God is all that, whereby He makes Himself Known unto us; and a Virtuous Woman will not Irreverently Use any such Thing, lest She should be held not Guiltless before the Lord. She will not utter the

the *Titles* of God in any Frothy and Foolish manner; nor will she have a low opinion of His *Attributes*; nor will she with a Carnal Spirit come unto his *Ordinances*. Yea, so far she is from Affronting the *Name* of God her self, that although she should be *Dressed* never so Fine, yet if she Chance to hear the *Name* of God Blasphemed, she can scarce forbear the *Rending* of her *Clothes*, as the Usage of the Jews was on such a Provocation; be sure, it causes the *Reading* of her *Heart*. Especially, the *Word* of God, is what she *Fears* to Despise or Controul, or Disobey; it may be said of her, *She Fears the Commandment*; it may be said by her, *My Heart stands in Fear of thy Word*. Of the *Precepts* in that Word, it is then, *Fear, Oh let me not break them!* Of the *Promises* there, 'tis her *Fear, Oh let me not fall Short of them!* Of the *Menaces* there, 'tis her *Fear, Oh let them never take hold of me!* And at the same time, the *Virtuous Woman* is very much Concerned, That the *Name* of God may be duely honoured in the World. *Sanctify'd be thy Name* is the first *Petition* of her Soul unto her Lord. She would not for the

most Massy Wedges of Gold, ever do any thing, that may bring Reproach to the dear *Name* of God; but she Studies, Contrives, Labours to Advance that Blessed *Name* as far as ever she can; *Oh* (she thinks) *How may the Name of my Good God, be by my means Exalted in the World!*

Thirdly; A *Virtuous Woman* is very circumspect and solicitous to avoid what the God of Heaven may be offended at. The Wise-man takes notice of this, as one Ingredient in the *Fear of God*, Prov. 16.6. *By the fear of the Lord men depart from evil.* And it is accordingly the desire of the *Virtuous Woman*, to shun all that *Evil* which God may be displeased at. She flies from every *Known Sin*, as from a direful Serpent, or from a deadly Poison; because that she sees it offensive unto that God, who is of purer Eyes than to behold evil, and cannot look upon iniquity. What we read of *Job*, is likewise to be said of her, *She is a perfect woman, one that fears God, and eschews evil.* She cannot bear the thought of incurring the Anger of that God, who Overturns the Mountains in his Anger; and she trembles before that God, at
whose

whose Voice even the *Pillars of Heaven* do tremble. She had rather undergo any miseries, than incur the intollerable and interminable Torments which the Omnipotent God has to inflict upon them that *provoke him to Jealousie*; and upon that account she is *fearful of every thing* that may be provoking to her Holy Father. When she over-hears the Lord, saying, *Oh do not the Abominable things that my Soul hates*, her answer is in words like those that *Joseph* had unto his Brethren, *Oh I dare not, cannot commit such things, for I fear God!* If other Women will speak vainly, dress proudly, live lewdly, she can say as *Nehemiah* did of old, *But so do not I because I have the Fear of God!* The Exquisite Pen of a Dutch Lady hath Celebrated the Zeal of a Scotch Woman, who for her Zeal having her Leg tortured in that cruel Horrid Engine call'd the Boot, bravely said, *My God I bless thee that thou hast given me a Leg to be thus used for thee!* Thus would this Person rather have all her Bones broken, than to sin so against God, that like *David* she must cry out of, *Broken Bones.*

Fouthly, A *Virtuous Woman* Labours to Please and Serve the great God, with the greatest of her cares. The *Fear of God*, is thus described by the Apostle, in *Heb. 12. 28.* *Let us Serve God Acceptably with Reverence and Godly Fear.* And nothing is more *Acceptable* to the *Virtuous Woman*, than that she may *Acceptably Serve* her God. Let her be of never so *High Rank*, she thinks it no stoop for her, to be a *Servant* of that Lord, who has all the Angels in Heaven for his *Ministers*; nor do's her Opinion vary from that of those Apostles who chose, to be call'd, *The Servants of Jesus Christ*, when they might have been called, *His Kinsmen*; or of those Emperours, who valued it as one of their *Prerogatives*, to subscribe themselves, *The Vassals of the Lord Jesus Christ!* Let her be of never so *Low Rank*, She will not stoop to be a *Servant* of the World, or of the Flesh, or of the Devil; nor can she brook that the Curse of so being *A Servant of Servants*, ever should come upon her. When she contemplates that Lord, who is *A greater than Solomon*, she cries out, *Happy are thy Servants*; *Oh that I might be one of them!*

them! And she would always be doing the will of God, in such a manner, as may be pleasing to Him. We read of One, *He had this Testimony, that He pleased God.* Now, That is the Testimonial to be given of the Virtuous Woman; She aspires after the Imitation of the Lord Jesus, in, *Doing always the things that please the Father.* It is the Name of a good man, *The man that pleaseth God*; and whatever Change the Name of this Woman may undergo, still she keeps that Name, *The Woman that pleaseth God.* How so? Even because that she do's all she can in and for the Service of God; and she would not leave Room for that Expostulation of the Lord, *If I be a Master, where is my Fear?* No, as often as she says, *Our Father*, so often do's her Heart within her say, *Our Master is in Heaven!* We read in the Bible, concerning, *certain Women that Ministred unto Jesus*; and this Woman is Ambitious to be of that Blessed Company.

Fifthly, A *Virtuous Woman* does attend the *Worship* of God, with an Unwearied and Exemplary Diligence. The *Profelytes*, that of old were

brought unto the *Worship* of the True God, are thus distinguished, in Psal. 115. 11. *Ye that Fear the Lord.* And the *Virtuous Woman* accordingly expresses her *Fear* of God, by *Worshipping* of Him that is *Worthy to be Feared*. It may with only the necessary Variation, be said of her, as it was of *Cornelius* long ago, *She is a Devout Woman, and one that Fears God, and Prays to God, always.* As the Almighty God was called, *The Fear of Isaac*; because He was *Worshipped* by that *Renowned* man; so may He be called, *The Fear of the Virtuous Woman*; because this Woman will observe all the parts of that *Worship* which is due unto the Lord. There is the *Natural Worship* of God, whereto she is no less *Piously Affected*, than *Constantly Accustomed*. She is a *Woman* full of *Prayer*, and Perhaps it may be said concerning every Room of her House, *She has Perfum'd it with her Prayer.* *Prayer* is what she will be *Early* as well as often at; and she is every Morning *Jealous*, lest like *Origen*, she give the Devil an advantage by omitting of it. She makes not her *Closet* a place for meer *Trifles* and *Pictures*, but for
Prayers

Prayers with Devoutest Meditations.
She retires into her *Closet* every Day,
that she may there have a Visit from
the *Eternal Bridegroom* of her Soul; and
whatever Exercises may be at any time
upon her mind, She does as *Hannah*
did; *She Pours out her Soul unto the Lord,*
that she may be no more sad. Yea, she is
not unacquainted with solemn *Humilia-*
tions, and solemn *Thanksgivings*, upon
the Just Occasions of them. She is a
Woman whom *Scriptures* and *Sermons*
are very dear unto: and it is not every
Trifle (as the want of a Garment, or a
dread of the Weather) that she will
make her excuse for her Absence from
the *means of Grace*. How fain would
she be with *Mary*, always hearing the
sweet Admonitions of her Lord, about,
The One Thing Needful, and *The Good*
part which cannot be taken away! The *Sab-*
bath she calls *Her Delight*; nor will she
wast the Sacred hours of it, in the
Naughty Superfluities of Diet and Ray-
ment; but be as often as well she can,
in the Congregation of, *The People of*
God; and there, as her *Voice* makes a
sound that shall be no *Base*, for the Mu-
sick of the Publick *Psalms*, thus her

Heart is an *Altar* from whence, during the whole Solemnity, there ascend unto God, *The Sacrifices which He desires*. There is likewise, the *Appointed Worship* of God, whereto she counts her self most Indispensably Obliged. She cannot bear to be shut out from the *Church* of God, any more than *Miriam* from the *Camp* of old ; but whatever *Longings* ever may disturb her, she never has any more *Craving* and *Raging* ones than this, *Ob God, Thou art my God, my Soul Thirsteth for thee, my Flesh Longeth for thee, to see thy Power and thy Glory in the Sanctuary!* Indeed among the *Turks* the *Women* do never go to Church ; but *Christian Women* would count it *Hell* upon *Earth* to be so debarr'd. She is *Desirous* to *Eat* and to *Drink*, where she may not *Speak*; and having been *Baptized*, she is not satisfied until she come to *Eat* among the *Friends*, to *Drink* among the *Beloved*, of the Lord *Jesus Christ*. She will not make part of that *Unworthy Croud*, which throng out of *Doors*, when the *Supper* of the Lord is going to be administred, as if they were *Frighted* at it ; or had cause to say, *The Table of the Lord is Polluted*. She dares
not

not indeed come without a *Wedding Garment*, but she will not stay away like those, whose only Real Apology can be, *They are loth to be at the Pains of putting the Garment on.* Although she sometimes counts her self as a *Dog*, yet like that *Syrophenician Woman*, she will ask for some *(Crums from the Table of the Lord.* Having had her Soul *Purify'd* by *Regeneration*, she brings her *Offerings* to the *Tabernacle*. She presents unto the Church (if it be asked for) a sensible Account, like another *Lydia*, of some never to be forgotten Things which *God has done for her Soul*; or at least, she makes the Church to understand, like *Ruth* of old, *That she would come to Rest under the Wings of the God of Israel.* Nor would she let the *Buffetings* of the Devil altogether discourage her from joining her self to some Holy Society of Believers, where she may have her Soul bound up in the bundle of *Life*. She was a Noble Woman of *Bohemia*, that left her Friends, her House, her Plate, and all, and because the Gates of the City were Guarded, Crept through the Common Sewer, that she might Enjoy the *Institutions* of the Lord Jesus Christ

at another place where they might be had. Such is the esteem which a *Virtuous Woman* has for the *Institutions* of our Lord, she can say, Lord, I have loved the place where thy Honour dwells! and when she can't Go, yet she'll Creep to, *The Habitation of His House*.

This is the *Virtuous Woman*! It was very cruelly spoken by those two very Ancient Poets; the first of which usually [in his Comedies] represented *Women* as very bad; but the latter usually represented them, very good; saying, *The first represented what they are, the latter what they should be*. I hope I have in this Discourse represented, not only, what all *Women* should be, but also, what very many of them *Are*. And for their Encouragement, we will now pass on unto,

II. The HAPPINESS of a *Virtuous Woman*.

And this happiness is here summed up in that Word, *She shall be Praised*. Praise, Reputation, Commendation, is that which a *Woman* is very tender of; 'tis most appositely then, that the *Recompences*

ces of a *Virtuous Woman*, are set forth by the *Praise* that should and shall be given her. Said the Apostle of old, *If there be any Virtue, and if there be any Praise, Think on these things.* Truly where there is *Virtue*, there will be *Praise*; and the *Virtuous Woman* will have her *Fear of God*, recompensed with *Praise* from God, and be forever *Glorious*. We have these *Conclusions* therefore now before us.

Conclusion. I.

The *Fear of God* will recommend a Woman to the *Praise* and so to the *Choice* of such men, as it may be *desireable* to have the good Opinion of. For a Woman to be *Praised*, is for her to be *Married*, in Scriptural Phraseology; thus 'tis Lamented among the Judgments of God, in Ps. 78. 63. *Their Maidens were not Praised unto Marriage.* Now the *Fear of God* is the best way for a Woman to dispose of her self to such a *Marriage*, as men usually Court none, but such as they hear much *Praised*, unto. When the Scripture speaks of the *Marriage* which *Antichrist* forbids unto his Filthy and Wicked *Clergy*, it calls it,

it. *The desire of Women.* 'Tis that which Women that have any regard unto honour, will *Desire*, with *Disdain* to be otherwise enjoy'd; like that ingenious Woman, who having her Chastity Solicited, gave that answer, *You must first give me, what you neither have, nor can have your self, and what yet you can give to me; That was, A Chast Husband.* The Truth is, to be Married unto a Vain, Wild, Ungodly man, is that which no Discreet Woman will *Desire*; any more than to dwell with a *Dragon*. The Excellent *Basilla* chose to be beheaded, rather than Marry a Pagan Husband. But as for Prudent and Pious Men, 'twill be their *Desire* to be Married unto such a Woman as is eminent for the *Fear of God*. There was a *Woman* of whom it could be said, in *Ruth* 3. 11. *All the Town do's know that thou art a Virtuous Woman*; and you know that this Woman was not long without a good Husband, who had first been taken with her *Praise*. We say, *Matches are made in Heaven*; and indeed the Woman who by the *Fear of God*, has made sure of a great Interest in *Heaven*, is most like to meet with such

a *Match* as may give her cause to thank *Heaven* all her Days. 'Tis possible, that *Unsanctify'd* men, may Marry only for *Portion* or for *Prettiness*; how often do those *Respects* give us to see *Matches made in Hell!* and yet there are few men so *Profane*, as to look upon that *Grace* as *undesireable* in a *Wife*, of which they themselves are destitute! But men that have the *Fear of God* in themselves, when they chuse the *Companions* of their *Lives*, will ordinarily chuse to have such, as they shall hear *Praised* for, *The Fear of God*; when they do otherwise, the *God of Heaven* often pays 'em severely for it. It is an old Rule,

(*Uxor.*

Non solum est Oculis ducenda sed Auribus

(*i. e.*) He that would Marry, and be wise,
Must chuse by *Ears*, as well as *Eyes*.

When a man of *Understanding*, do's understand that a *Woman* is *prais'd* for the *fear of God*, this is more than all other *Favour* and *Beauty* to him; and so she comes to that *Room* in his well-guid-
ed

ed *Affection*, which will survive the Death of all other *Favour* and *Beauty* whatsoever; and which *many Waters cannot Quench*. Instead of saying as many do, *There's Money, and we'll hope the fear of God will come in Time*; such a man will say, *There's the fear of God, and we'll hope that all these things will be added*: and if he be an *Isaac*, who prays much over and before his *Marriage*, he will pitch upon such a *Wife* as will not *Hinder* but *Assist* his *Prayers* afterwards. Moreover, the *Woman* that has, *The fear of God*, need not *Fear*, but that she should be *praised* among multitudes of her other *Neighbours* whom yet she cannot be *Married* unto. If any do *Deride* her, they are none but those absurd, foolish, giddy *Creatures*, that will one day change their song, and with bloody *Tears* will then wish, *O that I had fear'd God like such an one!* All that have any sense of *True-worth*, or, whose good word is of any worth, will be sure to *Admire* her; 'tis a property in every *Citizen of Zion*, *He honours them that fear the Lord*; but a vile person [Such an one as do's not *Fear the Lord*] is contemned in his *Eyes*.

Conclusion.

Conclusion. 2.

The *Wisdom* which is in the fear of God, makes *Praise* to be the due of the Woman that is adorned with it. A wise Woman is justly a Prais'd Woman, and a *Pris'd* one, all over the World. The *Wise Woman* in the City of *Abel*, doubtless was more than a little Praised in the United Acclamations of that City. 'Tis said in Eccles. 8. 1. *A mans Wisdom makes his Face to shine*, and a *Womans Wisdom* does as much. No *Favour*, no *Beauty* is comparable to *Wisdom*; and tho' a person were all over sparkling with peerless *Pearls*, yet this is a *Favour* and a *Beauty* before which, No mention shall be made of *Pearls*; for the price of *Wisdom* is above *Rubies*. Now, who or where is the *Wise Woman*? or what is true *Wisdom*? The *Claim* has been long since laid, by many sorts of witty plodders, and crafty people in the World; but the Apostle has put in that *Bar* unto their claim, *That professing themselves to be Wise, they became Fools*. If the *Politician* may challenge the praise of *Wisdom*, doubtless these four *MARIES*

RIES which in the last Age Sway'd the Scepters of so many Kingdoms with the Profoundest Policy, were *Wise Women*, and the *Elizabeth* which came after them, came not behind them. *Thomyris* that could lead an Army against the *Persian*, and *Zenobia* that could head an Army against the *Roman* Emperour, were *Wise Women*. The *Sabinian* Women which directed the Senate out of inextricable Difficulties, were *Wise* ones. It was a *Wise Woman* of *Tekoa* which could manage an Intreague at Court for the Lord General of *Israel*. If the *Philosopher* may Challenge the Praise of *Wisdom*, doubtless those were *Wise Women* who were *Tutoreesses*, if I may call them so, to the old famous Professors of all *Philosophy*. The Daughter of *Pythagoras* who made Comments on her Fathers Books, was a *Wise Woman*; and so was *Hippatia* formerly, who taught the Liberal Arts, and wrote some Treatises of *Astrology*; and so *Sarocchia* more lately, who was ordinarily Moderatrix in the Disputations of the Learned men at *Rome*. The three *Corinnæ*, which Equall'd, if not Excell'd the most Celebrated Poets of their Times, were *Wise*:
and

and such Ladies as *Olympias*, or *Trota*, whose Physical skill, was the wonder of the Universe. The Empress *Eudocia*, who Composed Poetical Paraphrases on divers parts of the Bible, was a *Wise Woman*; so was *Rosuida*, who compiled the *Lives* of Holy men, and *Pamphilia* who Penn'd no Despicable Histories; and the French Lady, who a while since, published Homilies on the Epistle to the *Hebrews*; and thus was the Lady *Jane Grey*, who so admirably could Read the Word of God in its *Originals*. There is *Wisdom* in these things; and the Women which have had it, are therefore to be *Praised*. But, as the Apostle said, yet I shew unto you a more excellent way; so I say, there is a greater *Wisdom* than all of this. It is the Assertion with which the Wise Man Begins the Book of *Wisdom*, in Prov. i. 7. *The fear of the Lord is the beginning of Knowledge*. Or as the Words of his blessed Father, whom he much Imitated in his Expressions, were, *The fear of the Lord is the beginning of Wisdom*. Or, as it may be read, *the chief part of it*. Here then, even in, *the fear of God*, is the *Prima Sapientia*, the chief, prime, grand *Wisdom*

dom of a reasonable Creature. 'Tis a true saying, *Non qui multa, sed qui Fructuosa scit, sapit* ; Wisdom lies not so much in the Knowledge of many things, as in the knowledge of Useful ones. Now this is the Wisdom of a Woman that has the fear of God ; she has the Science that will carry her safe thro' all the Storms, all the Harms, all the Temptations of this World, unto the Haven of Heaven at the last ; she has the Wisdom, to Consider her latter End, and she is Wise unto Salvation. That admirable Woman, *Olympia Fulvia Morata* had very great accomplishments ; but that which most accomplish'd her, was, her embracing of true Religion with all manner of Persecution for it ; so that she could say, *the World is now become contemptible to me*. 'Twas this alone which Enabled her, when she lay a dying, at near thirty years of Age, to see Heaven open for her, and say to her Excellent Husband, *I am now full of Joy, and Sir, I know you now no more !* This then is the Praise that belongs unto such a Woman ; it is noted unto the praise of *Abigail*, *She was a Woman of a good Understanding, and she was of a Beautiful Countenance*. As for the
 Woman

Woman, that has a *Beautiful Countenance* without a good *Understanding*, as for her that is, *Fair and Foolish*, you can find where she is compared unto, *A Swine with a Jewel in her Snout*. But if a Woman have the fear of God, you now see, that whether she have a *Beautiful Countenance* or no, yet she has a good *Understanding*. And therefore such a Woman shall be praised among those Ladies whose *Beautiful Aspect* is particularly mentioned in the Scripture; and whose Names make that *Hexameter* verse,

Sarah, Rebecca, Rachel, Abigail, Bathshu', Abishag, Esther.

Conclusion. 3.

The *Benefits* obtained by, the fear of God, procure praises for the Woman that is endued with it. Said the Psalmist, in Psal. 31. 19. *O how great is thy goodness, which thou hast laid up for them that fear thee!* Such a profitable thing as the fear of God, must needs be a praiseworthy thing. Let us a little specify the *Blessings*, and so the praises, which, the
fear

fear of God, is attended with. As for the Woman that has the *fear of God*; attend now unto the praises of such a Woman.

This is the Woman whom the Blessed Lord Jesus Christ becomes, *A Sun of Righteousness* unto. 'Tis said in *Mal. 4. 2.* *Unto you that Fear my Name, shall the Son of Righteousness arise.* We find among the Representations of the Church, *A Woman clothed with the Sun.* Thus do you now see this *Woman Clothed*! And as by *Union* she is got into the Lord Jesus Christ, who like the *Sun* is the *Center* of the World, and who like the *Sun* gives Life and Warmth, and Growth, unto her Soul; so she is by him *Clothed* with all that *Righteousness* which *Delivers from Death.* She not only has an *Inherent Righteousness*, from the Lord Jesus Christ; or a principle disposing her to render both unto God and Man their *Dues*; but she also has the *Imputed Righteousness* of the Lord Jesus Christ, and being by the *Grace* of God allow'd an Interest in the perfect Obedience of her Lord, as she now stands as *without Fault* before the *Throne* of God, Well may she be a *praised Woman*, who shall

shall be such a *Righteous* one. We say, *The Wife shines with the Husbands Rays.* Behold here a Woman whose *Husband* is, *The Sun of Righteousness.*

This is the Woman whom the *Angels* of Heaven do most gladly *Encamp* about. We have received Information from the *Invisible World*, by *Psal. 34. 7.* That *the Angel of the Lord Encampeth about them that Fear Him, and delivers them.* A Woman is usually by Law under *Covert*; but it is an *Angelical Covert* which this Woman has by the Law of Heaven placed over her. She sometimes has an occasion for a *Deliverance*; and the best Angel in Heaven, perhaps the same Angel that visited *Mary* of old, is upon the Wing to hasten it unto her. She has a continual, tho' it may be an *Insensible Conversation*, with *Angels* of better Account, than the *Sons of God*, which were entangled with the *Daughters of Men*, in the *Antediluvian World*; these are her *Guardians*, her *Protectors*, and her *Monitors*. When she was first *Converted* unto God, she made *Joy among the Angels*, because of another Spirit come in to fill up the Room left in Heaven by the *Apostate Legions*.

Legions : It gave a Triumph unto those *Morning Stars*, to see one that shall shortly come to move in *Their Orb*. And now she has *Praise among the Angels*; they shout and say, *Here is an Heir of Salvation*; and we have the welcome and happy care of looking after her.

This is the Woman, who takes a most *Laudable* course for her own *Temporal* prosperity. She is to be *Praised* as a *Woman* that prolongs her own *Life*. 'Tis said in *Prov. 19. 23.* *The Fear of the Lord tendeth to Life.* It keeps her from hastning an *Untimely Death*, upon herself, either by rash *Wishes* to *Dye*, or by the *overmuch Wickedness* which by the sentence of *Providence* become *Capital*, or by the *Lusts* which either *Drown the Lamp*, or *Burn* or *Wear the Thred of Life* away. She is to be *Praised* as a *Woman* that *Consults* her own *Health*. 'Tis said in *Prov. 3. 7, 8.* *Fear the Lord — It shall be Health to thy Navel, and Marrow to thy Bones.* It keeps her from the *Sins*, which by being the *Parents of Crudities and Obstructions*, are the grand *Parents of all Diseases*; and being thus forgiven her *Iniquity*, 'tis likely she will not say, *I am sick*; or be forc'd like

like the Woman in the Gospel, *To spend all upon Physicians.* She is to be *Praised* as a *Woman* that *Preserves* her own *Reputation.* 'Tis said in *Prov. 22. 4.* *By the Fear of the Lord is Honour.* It makes her acknowledged for one that has the *Image* of *Christ* and *God* upon her; which is *The One Thing* that renders *Honourable*; and while she makes it her business like another *Dorcas* to *Honour* her Master, He fulfills that word unto her, *Them that honour me, I will honour*; and leaves her not cause for that complaint, *Reproach has broken my Heart.* She is to be *praised* as a *Woman* that effectually lays in for her self a *Competent* and *Convenient* *Portion* of *Worldly Comforts.* 'Tis said in *Psal. 101. 5.* *The Lord hath given Meat unto them that Fear him.* She will not be one of the *Idle Souls* that *suffer Hunger*; but according to *Gods Promise*, which is her *Storehouse*, her *House* has in it, all the supplies which are needful for her *Glorifying* of *God*; and having as much *Manna* as will carry her through the *Wilderness*, she do's not *Crave* after those *Cumberfome Additions*, which may hinder her passing through the *Eye of the Needle*:

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'Needle: the Young Lions have not so good a Table! she is to be praised as a Woman that procures a special Guard of God upon her, in an Evil Day. 'Tis said in Psal. 33. 18, 19. The Eye of the Lord is upon them that Fear him, — to deliver their Soul from Death, and to keep them alive in Famine. Let things go never so bad, she can with Isaiah sing, the Forty Sixth Psalm, as being one of the Alamoth, or Head Persons, concerned in it; she has the Blood of our Passover apply'd unto her, and so she is preserv'd in Christ Jesus, when the Destroying Angels are the Executioners of the Divine Wrath abroad; She has Rahab's Threed for her Defence in the midst of Wasting Plagues, and she has a Mark upon her Forehead [which I am sure the Garish Attire there used in our Days is not!] for her Preservation.

This is the Woman, who takes a most Laudable way for her own Eternal Prosperity too. She is to be praised, as a Woman that has made her Peace with God. It is said in Psal. 103. 11, 12. Great is his Mercy towards them that fear him, As far as the East is from the West, so far hath he removed our Transgressions from

from us. He that was *Born of a Woman* has made satisfaction for all the Wrongs that her Sins have done to the most Holy Lord ; God for the sake of Christ has *Releas'd* her from whatever *Punishment* was ever due unto her, for whatever *Transgression* of his Law ; and thus, *Being Justified by Faith*, she has *Peace with God*. If any *Afflictions* come upon her, there are not *Vindictive* or *Destructive*, but purely *Medicinal* ; She sees they are to do her good in the latter end ; they are to make her partaker of Gods holiness ; they are to Work for her a far more *Exceeding and Eternal Weight of Glory*. She says like the Martyr, *God is now Scouring of me, to set me bright on an high Shelf in Heaven for ever*. She is to be prais'd as a *Woman* that is heard in her *Prayer* to God. It is said in Psal. 145. 19. *He will fulfil the Desire of them that fear him, he also will hear their Cry, and he will save them*. She is one who has her *Hearts Delight* in God, and so she has her *Hearts Desire* from God. Her *Prayers* are the *Breathings* which the Spirit of God have Enkindled in her, and the *Power*, and *Wisdom* of God, either in the *Letter*, or in the *Better* gives a good answer to

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them

them all; the Almighty gives her a *Right Will*, which inclines her to ask of him, *things according to his Will*; and then he says, as unto *Her* of old, *Be it unto thee, even as thou wilt*. She is to be praised, as a *Woman* that gets her Soul Replenished with such *Comforts* as have a Fore-taste of Heaven in them. It is said in *Act. 9. 31*. *They were Edify'd, walking in the fear of God, and in the comfort of the Holy Ghost*. The Holy Ghost Seals her with well-grounded and effectual persuasions of Gods having Loved her with an *Everlasting Love*. Hence, whatever troubles do come upon her, she feels a *Word* set home upon her, which causes her like *Hannah*, to be no more sad. She is to be Praised, as a *Woman* whom the *Day of Judgment* will bring *Wonderful Glories* and *Rewards* unto. It is said in *Rev. 11. 18*. *The time of the Dead, that they should be Judged is come, that thou shouldest give reward unto them that Fear thy Name, small and great*. She shall be one of the *Early Risers* in that *Morning* of the great Day; when the *Change* for which her departed Soul has been waiting, is come, her Lord-Redeemer, shall say to her, *Awake and Sing,*

Sing, thou that dwellest in the Dust ; and she shall then be marvellously Changed into the Likeness of the Lord Jesus Christ Himself ; She shall be made what Moses and Elias appeared in the Mount of God ; The Lord Jesus will then openly Absolve her and Applaud her ; and she shall sit with him on a Throne in the Regeneration ; her Heart may now even spring like John in his Mothers Belly, when she foresees the Approaches of the Lord. She is to be Praised, as a Woman who is to be made partaker of Life Eternal. It is said in Prov. 14. 27. The Fear of the Lord, is a Fountain of Life, to depart from the Snares of Death. Her Spirit shall be entertained with a transforming and refreshing Vision of God in the Lord Jesus Christ, amidst the Cælestial Regions of Light, with all the Sacred Inhabitants of those Regions. Her Body, shall also be made Incorruptible, and more Immortal than ever Eves in Eden was ; it shall be made Powerful, Fulgent, Nimble, Subtile, Spiritual, and after a sort Angelical. So shall she have a Fulness of Joy in the Presence of God, and Pleasures at his Right Hand for ever more. Here is the Wo-

man that has the *Fear of God*! This is the *Praise* that belongs unto her.

APPLICATION.

But shall it now be seen, that *Women* will more generally aspire after this *Character* and this *Happiness*? The petulant Pens of some Froward and Morose Men, have sometimes treated the *Female Sex* with very great Indignities; *Blades*, I guess, whose *Mothers* had *Undutiful Children*, or whose *Wives* have had but cruel *Masters*. I am loth to shew my *Catalogue*, nevertheless whole *Volumns* have been written, to disgrace that *Sex*, as if it were, as one of those *Unnatural Authors* calls it, *The meer Confusion of Mankind*. Yea, 'tis not easie to recount how many *Licentious Writers*, have handled that *Theme*, *Femina nulla bona, No Woman is good*! [or the men were bad that said so] But, behold, how you may recover your *Impaired Reputation*! the *Fear of God* will soon make it evident, that you are among the *Excellent in the Earth*. If any men are so wicked (and some Sects of men have been so) as to deny your being

ing *Rational* Creatures, the best means to confute them, will be by proving your selves *Religious* ones. I do assure you, and I have more than *Luther* to consent and concur with me, in this assertion, *That the Actions of even the meanest Milk-maid or Cook-maid, when done in the Fear of God, are in the Account of God more Noble Things than the Victories of a Cæsar!* Thus do I set before you, the way for you to be *Ennobled*; and thus *Ennobled*, many of you already are. When the *Golden-mouth'd Ancient* had so far forgot himself as to call a Woman, *An Unavoidable Punishment, a Necessary Evil, a Desireable Calamity:* With more such *Iron words*, he sees cause to add, *Sermo est de muliere mala*; — *My Speech is of a bad Woman; and not of a good; for I have known many ready to every good Work.* 'Tis an Observation of *Solomons* which has been somewhat Improv'd against you, in *Eccles. 7. 28.* *One man among a Thousand have I found, but a Woman among all those have I not found.* Nevertheless, in your own Vindication, you may reply, that *Solomon* speaks of what is usual about the Courts of Princes; and perhaps

about his own Court especially ; A good man in such a place is a rare thing ; but a good Woman there, is a black Swan indeed ; Solomon himself Particularly had a Thousand Women to satiate his Exorbitant Lust ; and possibly he may intimate, that among all those he did not find One Woman truly Vertuous. Or, if this Reply be not satisfactory, you may enquire, whether Solomon spake not of such as are by Repentance recovered from the Snares of Whoredom, when once they have been therein entangled. For a Man to be reclaimed from the Sin of Uncleanness when once he has been given thereunto is rare ; but for a Woman to be snatch'd out of the Unclean Devils Hands, when once he has had any full Possession of her, is more extraordinary ! However it be, 'tis plain, that as there were three Maries to one John, standing under the Cross of our Dying Lord, so still there are far more godly Women in the World, than there are godly Men ; and our Church Communion give us a little demonstration of it. I have seen it without going a Mile from home, that in a Church of between Three or Four Hundred Communicants, there are but

but few more than *One Hundred Men*; all the rest are *Women*, of whom *Charity* will think no *Evil*. Possibly, *One* reason of it is, because there are *more Women* in the *World* than *Men*; but this is not *all* the reason. It seems that the *Curse* in the *Difficulties* both of *Subjection* and of *Child-bearing*, which the *Female Sex* is doom'd unto, has been turn'd into a *Blessing*, by the *Free Grace* of our most *Gracious God*. God sanctifies the *Chains*, the *Pains*, the *Deaths* which they meet withal; and furthermore, makes the *Tenderness* of their *Disposition*, a further occasion of serious *Devotion* in them. Now, God forbid that any of *YOU*, into whose *Hands* this little *Treatise* may come, should *Contradict* that *Charitable Observation*. And let me tell you, that most of *You*, have more *Time* to employ in the more *Immediate Service* of your *Souls*, than the *other Sex* is owner of. You are *Ordinarily* more within the *House*, and so may more mind the *Work* within the *Heart*, than *We*. Although I must *Confess*, 'tis often otherwise; Yet it is as often so, that you have little more *Worldly Business*, than to

Spend [I should rather say, to *Save*] what others *Get*, and to *Dress* and *Feed* [should I not also say, to *Teach*] the little Birds, which you are *Dams* unto. And those of you that are *Women of Quality* are excused from very much of *this* Trouble too. Oh! how much might you do for *GOD* if you duely considered, *The Price in your Hands to get Wisdom.*

Well then,

Counsel. I.

The First thing unto which I would persuade you, is, to *Pray* most Instantly, Constantly, Importunately that *the Fear of God*, may be Planted in your Souls. *The Fear of God*, is indeed already begun in that Soul, which is insatiably *desirous* to be therewith replenished; and *Unutterable Groans* after that *Fear*, will augment the *Power* of that, which it already argues the *Presence* of. Said *Nehemiah*, in *Chap. 1. 11.* O Lord, be *Attentive* to the *Prayer* of thy *Servants*, who *desire* to *Fear* thy *Name*. The *Woman* that most affectionately lays this
desire

desire before God, O that I may Fear thy Name, is already among the Servants of that God, and shall certainly have her desire accomplish'd. Pray Read, Believe, Practise that Word of God, in Prov. 2. 3, 5. If thou Cryest after Knowledge, then shalt thou understand the Fear of the Lord. Crying is that which your Sex has its particular Easiness unto; Behold, what your Cries, your Tears are best employ'd about. May it then be said about you, Behold she prays. and may your Prayer to the Lord put in suit that Promise of the Lord, in Jer. 32. 40. I will put my Fear in their Hearts. O plead earnestly for the fulfilment of that Great and Precious Word of our God, and say, Lord, Be it unto thy Handmaid according to thy Word.

Counsel. 2.

Having obtain'd the *Fear of God*, it should be your Ambition to be continually exercising of it. You are thus advised in Prov. 23. 17. *Be thou in the Fear of the Lord all the day long. Let your whole walk every Day, be a Walk with God; and let every action in the day,*

day, be so done in the *Fear of God*, as that *Holiness to the Lord*, may be written thereupon. Be sure to *Begin* and *Conclude* the Day with God; Rob him not of his *Daily Sacrifice*. In the *Morning* be able to say, *Oh God, when I awake I am still with thee*; take a *Mornings Draught* of Communion with God, first in your *Closets*, and then with your *Houses*, and of resolution to behave your selves as having *The Lord always before you*. In the *Evening*, recollect the *Mercies* which you have newly received of God; and *Examine* whether you have been so *Zealous, Watchful, Fruitful* before God, as you should have been? and whether you can *lye down in Peace with Him*? Throughout all the Day, Interweave a *Conscience of Duty*, into all your motions, all your affairs. Let every *Meal*, every *Sleep*, every *Visit*, and all your *Domestick Businessses*, though it be but the *Rocking of a Cradle*, be done with an *Eye to this*, *This is the Thing wherein I may perform a Service to God, and expect a Blessing from God*; *This is what my God would have me to be about*. Herewithal, intermingle many *Salleys* of Soul, towards Heaven every

every day ; by raising of some serious gracious, divine *Thoughts* from the meanest occurrents that are before you ; and by Pertinent *Ejaculations* to God, both in a way of *Petition* and of *Thanksgiving* upon all Occasions. This 'tis to be, *In the Fear of the Lord all the Day long, and Holy in every Turn !*

Counsel. 3.

But at the same time you should use a good *Caution* against those that would *Seduce* you from the *Fear of God*. It is mention'd as the singular unhappiness of Women, in 2 *Tim.* 3. 6. Men having a *Form of Godliness*, but denying the *Power thereof*, — These Creep [like Serpents, as they are] into *Houses*, and lead *Captive Silly Women*, laden with *Sins*, led away with *diverse Lusts*. 'Tis noted of *Seducers*, that like their Father the *Devil*, the *Old*, the *First Seducer*, they have a special design upon the *Weaker Sex*, who are most easily *gained* themselves, and then fit *Instruments* for the *gaining* of their *Husbands*, to such *Errors* as cause them to *lose* their *Souls* at last. *Simon Magus* Traded with his *Helena*

lena, and *Montanus* with his *Maximilla*, for the more effectual Propagation of their Heresies, as *Jerom* long since observed; and as *Ephiphanius* tells us, *Arius* promoted his Blasphemies by first Profelyting seven hundred Virgins thereunto. That it is no new thing for *Women* to become very mischievous Adversaries unto the *Truth*, and so unto the *Fear* of God, is intimated from that instance in the Apostolical History, *Acts* 13. 51. *The Jews stirred up the Devout and Honourable Women, and raised a Persecution against the Ministers of God.* Indeed a *Poison* does never insinuate so quickly, or operate so strongly, as when *Womans Milk* is the Vehicle, which 'tis given in. But may *You* be always upon your *Guard*, against the *False Teachers* in these Days; and therefore become so well principled in your *Catechisms*, as that it may not be said of you, *They are ever Learning and never able to come unto the Knowledge of the Truth.* If you find your selves unable to fathom some *Controversies* which you see agitated in the Church of God, and if you must cry out, *I have nothing to draw with, and the Well is deep*, the most likely way to be

be kept from going out of the Way, is *This* ; mind what has the most obvious tendency to advance the *Fear of God*, in your Hearts and Lives ; mind what most magnifies *Christ* and nullifies *Man*, and recommends *Practical Godliness* ; 'tis the *Doctrine according to Godliness*, which is the *True Doctrine*. Or if thou can't Penetrate so far, then mind how those men which are most eminent for the *Fear of God*, are most generally inclined ; mind what is most generally grateful to the *Sober, Gracious, Patient, Heavenly, Mortify'd* part of Mankind ; and on the other side, what the most *Loose, Proud, Carnal, Railing, Profane*, party chuse to fall in withal ; to *Walk in the Way of good Men* ; is most probably to *Walk in the good Way*.

Counsel. 4.

While you thus maintain the *Fear of God*, let it very particularly discover it self in your keeping the purpose of the Psalmist, *I will take heed unto my ways that I Sin not with my Tongue ; I will keep my Mouth with a Bridle*. May it be as much a *Causeless*, as it is a *Common* report
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concerning you, that your *Tongues* are frequently not so governed by the *Fear of God*, as they ought to be. The Faculty of *Speech* is of such a Noble and of such a signal Figure in the constitution of *Mankind*, that it is a thousand pities, it should be *Abus'd* ; but *Woman-kind* is usually charged with a peculiar share in the Worlds *Abuses* of it. It is indeed a piece of great Injustice, that every Woman should be so far an *Eve*, as that *her* Depravation should be imputed unto *all* the Sex. Nevertheless it highly concerns you to do your part, that in *Fames* Trumpet, which is a *Speaking One*, you may be better *spoken* of, as to the matter of your *speaking*. The attainment which therefore I recommend unto you, is that in *Prov.* 10. 20. *The Tongue of the Just, is as choice Silver.* A *Woman* is often valued according to the *Silver* that she has to bring unto them that will call her their *Mistress*, in order to their being *Master* of that. 'Tis a few *Pounds, Shilling and Pence*, that makes her weigh heaviest in the Scale of the vulgar Estimation. But a *Woman* of a *Silver Tongue* is the person of whom we may most reasonably say, *She is*
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not of little worth. As your *Speech* ought always to be *True*, and there should be no less an agreement between your *Hearts* and *Words*, than between your *Words* and *Things*, ever speaking *As* you think, tho' it may be not *All* you think; lest you put *Brass* or *Tin* instead of *Silver*: so your *Speech* ought likewise to be *Rare*, like *Silver*, which is not so common as *Copper* or *Iron* is. Be careful that you don't *Speak too soon*, because you cannot fetch back and eat up, what is uttered; but *Study to Answer*. And be careful that you don't *Speak too much*, because that when the *Chest* is always open, every one counts there are no *Treasures* in it; and the *Scripture* tells us, 'tis the *Whore* that is *Clamorous*, and the *Fool*, that is full of words. Let there be a comely *Affability* and *Ingenuity* at the same time, in all your *Speech*, that it may be as grateful as a *Bag of Silver* would be to the *Receivers* of it; and O let there be no *Dross* in your whole *Communication*. The *Dross* of your own *Wrath*, vented in scolding, fury, vile names; the *Dross* of your own *Worth*, vented in boasting, bragging, self-ostentations; the *Dross* of all *Filthiness*, vent-
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ed in Baudy Talk about the Things which 'tis a *shame to speak*; let all this *Dross* be purged out of all your *Speech*. But instead thereof let your *Speech*, have so much *Use* in it, that your Discourse may bring as much Emolument as ready *Silver* to the Hearers of it; that your *Lips* may *Feed many*, your *Mouth* may be a *Well of Life*, and your *Tongue* may be *Health*: and that ordinarily your Companions may not be a Quarter of an hour with you, before they may have cause to say of you, *Her Discourse has been Meat, Drink and Physick to my Soul!* O that when you are talking you would imagine what the Prophet says, *The Lord hearkened and heard*, and acknowledge what the Psalmist owns, *There is not a Word in my Tongue, but behold O Lord, thou knowest it altogether*. I remember *Tertullian* relates, That the Primitive Christians did use to *season their Feasts with very savoury Discourses*; and he gives this reason for it, *Ita fabulantur, ut qui sciunt Dominum audire*; They Talk as knowing that the Lord Hears. Pray carry that in your Minds, and that will prevent the Impertinent Gossiping which you have been reproached

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ed for, that will make you bring forth such things as you may with Joy find entred in *The Lords Books of Remembrance.*

Counsel 5.

There is one particular thing more, which you shall see that your fear of God, extends it self unto ; and that is, your APPAREL, which you are often accused for *transgressing* in. Where the fear of God sanctifies the Heart, it will doubtless regulate the Habit. Pray let the fear of God, make you able to stand before the Word of God ; where Women are commanded in 1 Pet. 3. 2, 3, 4. to have a chaste Conversation coupled with fear ; whose Adorning ('tis added) let it not be the outward Adorning, but let it be the bidden man of the heart. For after this manner in the old Time, the holy women also who trusted in God, adorned themselves. And in 1 Tim. 2. 9. That they adorn themselves in modest Apparel with shame-faceness and sobriety ; not with broidered Hair, or Gold, or Pearls, or costly Array ; but (which becometh women professing godliness) with good works. 'Tis true, that more
Indulgence

Indulgence may be given to *Women* and *Children* in point of *Apparel*, than to *Men*; they were the *Wives*, and the *little Sons* and the *Daughters*, which we find wearing most of *Ornament* among the *Antient People of God*; and yet unto *you* also, has the *God of Heaven* given a *Law*, agreeably to which you are to *Attire* your selves. You shall permit me to lay before you, a few *Maxims*, every One of which are so many just *Consequences* from the *Scriptures* that have been given you.

I. For a Woman to expose unto *Com-View* those parts of her *Body*, which there can be no good *End* or *Use* for the *Exposing* of, is for her to expose her self unto the *Vengeance of Heaven*. There is indeed a *covering* of the *Skin*, which is but a *black Mark* of one that never yet had a *covering* for her *Sin*. The *black Patches* worn by too many *Females*, are indeed so many *blew* ones; they are the *Tokens* of a *Plague* in the *Soul*. They are not, the *spots* of *Gods Children*, but the *Dapples* of a *Leopard* that will never, *learn to do well*. They are for the most part upon the *Faces* that never were washed in the *Blood* of the *Lamb*.

Lamb without Spot; nor do they argue the Soul within to be one unto whom our Lord may say, *Thou art all fair there is no spot in thee.* But there is a *Nakedness* of the *Skin* which is also, and as much to be accounted Criminal. The *Face* is to be Naked because of what is to be *Known* by it; the *Hands* are to be Naked, because of what is to be *done* by them. But for the *Nakedness* of the *Back* and *Breasts*, no reason can be given; unless it be that a Woman may by showing a *Fair-skin* enkindle a *Foul Fire* in the Male Spectators; for which cause even *Popish Writers* have no less Righteously than severely *Lashed* them; and for *Protestant Women* to use them, is no less inexcusable than it is abominable: nor did a *Golden Mouth* of old stick to say, *The Devil sat upon them.*

II. For a Woman to put her self into a *Fashion*, that shall prejudice, either her *Health*, or her *Work*, is to break all the other Eight Commandments as well as the *Sixth* and the *Eighth*, which are thereby notoriously violated. They that say, *Pride feels no Cold*, do often catch a *Mortal Cold* that they may please a foolish *Pride*, and the *Heat* of Hell-flames

flames is that which they thus hasten up on themselves. They that profanely say, *As good out of the World as out of the Fashion*, often follow such a *Fashion* as either *hurries* them out of the World, or *unsfits* them for living in it. Creatures yet, than which none would be more loth to put on such a *Pitch'd Coat of Martyrdome*, as *Nero* clapp'd on the Backs of them that Worshipped our blessed Jesus to burn them in it. But what account can they give at last? when Women go so, that they cannot *Eat* or *Breath*, be sure they cannot *Work*; and it is just with God that they who cannot thus *Work*, should not be permitted long to *Eat* or *Breath*.

III. For a Woman to Wear what is not evidently, consistent with *Modesty*, *Gravity*, and *Sobriety*, is to wear not an *Ornament*, but a *Defilement*; and she puts off those *Glorious Virtues*, when she puts on the *Visible Badges* of what is contrary thereunto. The command which requires any *Grace*, requires also the *Sign* of that *Grace*; hence for a Woman with her *Gaiish*, *Pompous*, *Flanting Modes*, to *hang out the Sign*, upon which every *Rational Beholder* thinks
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he has Liberty to Read, *There dwells a Proud, Light, Vain, Giddy, Trifling Soul, in that Carcase!* this is not according to God; who says, *Whatsoever things are Venerable, whatsoever things are Lovely, whatsoever things are of Good Report, think of these things.* They that would approve themselves. *The Daughters of Abraham; are to be The Daughters of Sarah too.*

IV. As a Poor Woman may not aspire to go with a Bravery, which a rich or a great Woman may be allowed in, so neither may a rich or a great Woman extend her Bravery, beyond the allowance which God has given her. There is a *Soft-Cloathing* which our Lord Jesus does not seem to deny unto such Persons of Quality as are in *Kings-Houses*. But you have doubtless heard, what came of the *Frog*, which would not be content, except she might look as big as the *Cow*. The *Ranks* of People should be discerned by their *Cloaths*; nor should we go in any things but what may be called *Suits*. The Woman which will go as none but those who are *above* her, do or can, shews her self to be as much out of her *Wits* as out of her
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her Place. And she that will not Cut her Coat according to her Cloath, does but put a Fools Coat upon her ; she that will have more on her Back, than can readily come out of her Purse, deserves to be stript as the Fine Jay was of her borrow'd Feathers. Nevertheless, *Vain-glory* may insinuate it self into the rich and great, as well as the poor ; and I am to Charge THEM, That they be not High-minded.

V. A Woman, whose Raiment is too Costly to leave her capable of attending the Duties of *Justice* and *Mercy*, commits but a piece of shining *Thievery*, in that cheating and cruel *Finery*. She that through Excesses in *Attiring* of her self, is unfitted for the payment of what she owes, either to her private *Creditors*, or to the support of the *Government* and the *Ministry*, by which her *Civil* and *Sacred* well-fare is watch'd unto, is utterly unworthy, either of *Credit*, or of any *Civil* or *Sacred* advantages. But there are *Works of Charity* as well as *Works of Righteousness*, which a Woman is also under such obligation to, that all *Superfluities* are to be retrenched for the sake thereof. It seems but reasonable that
whenever

whenever we lay out any thing for purely Ornamental Superfluities, we should lay out as much in Cloathing and Feeding the distressed Members of the Lord Jesus Christ; I doubt we shall make up very mean Accounts about our Talents, if we do not so.

VI. For an old Woman to flaunt it in a Youthful dress, is altogether as prodigious a Disorder, as for the Flowers of May to appear among the Snows of December. A Summer Dress will not suit a Winter Age. The Aged shew themselves to be twice Children, indeed, if they go like Children, and not put away Childish things. For a Woman that knows her self near her Winding Sheet, still to affect a Wedding Robe, is a Lightness than which there can be nothing more uncomely.

VII. For a Pious Woman to Preserve no Distinction from a Debaucht one, in her Apparel, where it may be done, is to leave her self without a Distinction which might preserve her when the common and wasting Judgments of God are Punishing the strange Apparel in her Neighbourhood. It was well advised by Tertullian to the Matrons in his Days,

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Ut sit inter Ancillas Dei & Diaboli Discrimen, that the *Handmaids* of God would go so as to distinguish themselves from the *Handmaids* of the *Devil*; and believe it, the plagues which come upon the *Haughty Daughters of Zion*, will make no difference between those that make none for themselves. VVe read concerning the *Attire of the Harlot*; and the *VVoman* that will *Wear* like such an one, will probably *Fare* like her in her *Calamities*. The *Courtesans* in some *Nations* of old, were known by *Vails* of a particular shape; and it is pity but that *Vertuous* People should agree to avoid such *Habits*, as *Vicious* persons have signalized themselves withall.

VIII. VVhen a *VVoman* finds her *Superfluous Accoutrements*, to excite any *Lust* in her self, she should no longer carry about her the *Flint and Steel* that strike *Fire* into the *Tinder* of her *Corruptions*. If *Maries* *Locks* have entangled her self or others, it becomes her to turn them into a *Towel* for the feet of the *Lord Jesus*. To nourish and foment any *Distemper* in our minds, is for us to *Wrong our own Souls*, with a
Phrensy

Phrensy greater than that of the Possessed Creature, which kept Cutting and Wounding himself among the Monuments of the Dead. For a VVoman to indulge her self in a Gaiety, which as often as 'tis put on, disposes her Soul to such a Vanity, as indisposes her to Devotion, or throws her into a frame disagreeable to that of a Stranger and a Pilgrim in the VVorld; this truly does not Adorn the Doctrine of God our Saviour.

IX. The VVoman that must be the Highest or the soonest in every New Fashion, will herein always keep the Old Fashion of a Proud Fool. It is required of us, Let your Moderation be known unto all men, but for a VVoman to betray such a Levity, that nothing will please her but Changeable Taffata; and it shall be as easie to make a Coat for the Moon, as to accommodate her fickle Humour with One unto her mind; or for her to betray such an Ambition, that none shall come to her Dimensions without an observable Exorbitancy. — this is quite contrary to a Christian Moderation. If when our Lord should say, *She seeks me early*, 'tis only the Gallantry of the Age

that can say, *She is an early seeker of me*; if when our Lord asketh of her, *What dost thou more than others?* all her Answer must be, *I flaunt it more, and I brave it more!* 'tis but a miserable story that is to be told of her.

X. If a VVoman spend more time in *Dressing*, than she does in *Praying*, or in *Working out her own Salvation*, her *Dress* is but the Snare of her Soul. An Holy Person among the Ancients, beholding of one that had been long standing at the Glass, fell a VVeeping, and gave this Reason for it, *There's one that has this Morning spent far more time for her Body than I have done for my Soul.* How many Ladies would retire from their Glasses with VVeeping Eyes, upon their own Account, if their Eyes were ever turned *Inward* upon themselves, or *Upward* unto an Angry God, or *Down-ward* unto a Gaping Hell, as they are turned *Awry* to *Behold Vanity!* VVhen a VVoman must be set out with almost as much *Tackling*, as would serve the *Royal Sovereign*, and must be so taken up with *Decking a Body* which is very shortly to feed the VVorms, that her Soul which is to live through
Eternal

Eternal Ages, cannot be well Provided for, she *loses her own Soul*, and yet gains *nothing of that*, which if it were all gained, would not make up the *loss*.

XI. In times of terrible and general Calamity, 'tis fit a VWoman should abridge her self of that Liberty in her Garb, which at other times may be allow'd unto her. VWhen the People are in Danger of Ruine, the voice of God unto them is, *Put off your Ornaments*. And as for a VWoman to be splendidly Array'd upon a *Day of Humiliation*, is an Affront not only to the *Angels* that see how we look in our Sacred Congregations, but also to the God of Angels, before whom we should then appear in what is equivalent unto *Sack-cloth*; so for her ordinarily to glitter with *Costly Array*, at a time when we are peculiarly to *Humble ourselves under the mighty hand of God*, is to make her self like that *Midianitish Doxy*, who had *Zimri* for her Gallant in the Face of the whole Congregation, which were *Weeping before the Lord*.

XII. The best *Robes* of any VWoman are but vile *Rags*, if they either do find her *Destitute* of, or do not make

her Concerned for *The Clothing of her Soul.*
 VVhen *Athanasius* beheld a VVoman gorgeously Attiring of her self, he melted into Tears, *For* (said he) *all this preparation is for her Destruction.* Truly a VVoman is but Equipping her self against a *Day of Slaughter*, if a Bodily Equipage be all that she is furnished with. If she do not *Put on the Lord Jesus Christ*, what signifies all her *Provision for the Flesh*? If she be not *Array'd in the Fine Linnen clean and white*, which is the *Righteousness of the Saints*, the *Lamb* of God will disdain to take notice of her. If she have not on *The Wedding Garment*, the King of Heaven will not acknowledge her as a Guest of His. Let her be, *All glorious within*, and from the *Needlework* of the Holy Spirit, Let have an *under garment* of *Grace*, upon which an *upper garment* of *Glory* shall shortly be induced, or else the Lord will see no *Beauty* in her. If she had no more than a *Peascod* out of which to make her a *Gown* and *Hood*, she would not be so unhappy, as if her Soul go without the *White Rayment*, which the Lord Jesus has Counsell'd her to *Buy* (that is, to *Beg*) of him.

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These are the Lessons, by the Remembrance and Observance of which, you may be kept from such *Transgression* in your *Apparrel* as may say, *There is no Fear of God before your Eyes.*

Counsel. 6.

But, without your *Faith in Christ*, your *Fear of God*, is utterly to be despai^red of. No *good Fruit* is to be expected from you, nor do I expect any *good Fruit* of all the perswasives unto the *Fear of God*, now used with you, unless by a *Believing on*, you come to an *Union* with, your Lord Redeemer, who has told you, *without me you can do nothing.* Whoever pretends to Write the *Calling* of a *Vertuous Woman*, and forgets to urge *Faith* in the Lord Jesus Christ as the *Root and Source* of all true *Virtue*, has finely left out the *One Thing Needful*. There is nothing so *needful* for Women to be advertised of, as a *Message* like what was carried from the Lord Jesus to that Woman of old, *A-rise, the Master calleth thee!* The *last* thing which therefore is now set before you, is mention'd *last* because 'tis the

first thing that you are to set upon the practise of ; 'Tis *that* of *Believing* on the Lord Jesus Christ ; 'tis the answering of the Invitations which that Blessed Lord has given you, *Look unto me that you may be saved*, and *Come unto me that you may have Rest*. We are told in *Heb. 11. 6.* *Without Faith it is impossible to please God ;* and we may therefore say, *without Faith it is impossible to Fear God*. It was when *Faith* in the promised Messiah was working in the Heart of our Father *Abraham*, that the Lord said, *Now I know that thou Fearest me*. Those two things are joined by the Psalmist, in *Psal. 115. 11.* *Ye that Fear the Lord, Trust in the Lord*. Except we come to a *Trust* in the Lord, for all our Blessedness to be graciously Communicated unto us through the Mediator. We discover our selves to be without the *Fear* of the Lord ; neither shall we ever grow in *Grace*, if we have not a sensible, affecting, fiducial *Knowledge of the Lord Jesus Christ*. O that it may now be said of you, *Woman, great is thy Faith !* and that whereas, *Faith is not of our selves it is the gift of God*, you may beg of God this Gift, with

a most becoming Importunity, *Lord I would Believe, help my Unbelief.*

That you may not want a Description of that *Faith*, with which you should so apply your selves to the Lord Jesus Christ, as that it may be said of you, *Who is this Leaning upon her Beloved?* Let me distinctly entreat you, to pursue the experience of these two Attainments.

First, Get a *Lively sense* of your own *Spiritual Death*, Sinfulness and Wretchedness. Behold your selves hunted and haunted by the *Avengers of Sin*, and ready to be Destroy'd if a *Refuge* be not provided for you. When you hear the *Voice of God*, as a *Judge* enquiring after you, let it make you as much *Afraid* as your first Mother in the first Garden was. Take a view of your own *Condition*, as the Word of God has represented it; and let no Creatures whatsoever then quiet the *Agonies* thence arising in your minds. Think on the terrible Wants and Woes of your Souls; think on the *guilt*, and *filth*, and *slavery* wherein you are perishing every day; think on the ever-burning *Fire*, and of the never dying *Worm*, which you are every

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day in danger of going down into; think till you cry out, *Oh Wretched Woman that I am! Who shall deliver me?* Let not all the *Pleasures* and *Profits*, and *Honours* of this World allay the Distresses which your Souls are now cast into; call 'em all, *Miserable Comforters!* and *Lying Vanities!* and *Physicians of no value!* If Self now offer to procure your *Deliverance*, treat that *Idol* with Contempt, and unspeakable Disdain. As for any *Righteousness* of your own to answer the demands of the *Law*, acknowledge, 'Tis all *filthiness*; as for any *Strength* of your own, to fulfil so much as the *Commands* of the *Gospel*, acknowledge, *I have no Sufficiency!* pronounce your selves *Lost*, and write your selves, *Wretched and Poor and Miserable, and Blind, and Naked.*

Being thus *Humbled*, or having your *Security* in your *Natural Estate* so far disturbed, that you feel you must renounce all *but* Christ, all *for* Christ, then cast your selves upon the Lord Jesus Christ for all manner of good. Humbly, Hopefully, Joyfully go to him for all the *Sure Mercies* of the *New Covenant*; for all the *Benefits* whereof

it has pleased the Father there should in him all fulness dwell ; for all the *Wisdom, Righteousness, Sanctification, and Redemption* which he is to be made unto us. First, *Accept the Lord Jesus Christ in His Word.* When you hear the tender of a *Jesus* made unto you, Reply upon it, *Lord, let me have a Jesus upon any Terms !* and like the *Dying Martyr* say, *None but Christ ! None but Christ !* Ponder seriously, how the *Lord Jesus Christ* Executes the Office of a *Prophet*, and of a *Priest*, and of a *King* ; and when you are asked, whether you are willing to enjoy the *Instruction* of that *Prophet*, the *Atonement* of that *Priest*, and the *Government* of that *King*, let your sincere answer be, *Lord, with all my Heart !* And then, *Present the Lord Jesus Christ, in your Prayer.* When you make any Request unto the Almighty, let the *Merit* and *Virtue* of the *Lord Jesus Christ*, be the *Ground* of your *Hope* to speed in all. The *Mediation* of the *Lord Jesus*, let that both *Embolden* your *Applications* to, and *encourage* your *Expectations* from, the *God of Heaven*. Particularly, when you *Pray* for the *Favour* of *God*, let this be your *Dependence*,

dence, *The Lord Jesus Christ has made Satisfaction for us by his Obedience, and now he ever lives to make Intercession for us.* When you Pray for any Counsel or Conduct, Relye upon this, *Unto us a Saviour is given, whose Name is Wonderful, Counsellour!* When you Pray for any Succour or Supply, Relye upon this, *There is a Man upon the Throne, by whom all the Wheels in the World are managed!* Oh let the view of a Sweet Jesus cause you to silence all your Dispair of Mercy, and say, *Why art thou cast down, O my Soul, Hope in God, since he has provided a Jesus for thee.* This is the Faith of Gods Elect. We read in 2 Tim. 3. 6. concerning Silly Women, *Laden with Sins; Creatures indeed, which do not feel their Load.* But it is the Call of our Lord, in Mat. 11. 28. *Come to me, all ye that are Heavy Laden.* May you find your Souls Heavy Laden with a Mountainous Weight of Sins upon you; and may you carry such awakened Souls unto the Lord Jesus, as unto him whom God has Exalted, that he may bestow both Repentance and Remission of Sins upon his Israel.

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That so the Address now made you, may as well be *Agreeable* as *Effectual*, give me leave to press it, under the Notion of a Marriage whereof the Son of God now makes you most *Condescending* Overtures. Never were you treated with such an Important and Concerning Affair, as that which I now challenge your *Earnest* Heed unto; and therefore let the Words once used by a *Woman*, be now with a little Alteration *Mine*, *Intreat me not to leave thee, or to return from following after thee; for I must prevail with thee to take my God and my Christ, as thine for ever.* The Ministers of the Lord Jesus Christ are called, *The Friends of the Bridegroom*; Now let one of *them* inform you, That the Prince of Life, the Lord of Glory, the King of Heaven, makes unto you, even unto sinful worthless you, a Motion of a *Marriage* with Himself. O do not slight the Motion of such a *Transcendent Match*! but, that I may speak in the Apostles Language, *Let me Esponse you to one Husband, that I may present you, as a Chast Virgin to Christ.* We read in *Rev. 19. 6, 7.* There is *A Voice* as it were of a *Great Multiude*, and the Voice of *Mighty Thunders*,

Thunders, saying, Hallelujah, let us be glad and rejoice for the Marriage of the Lamb is come, and his Wife has made herself Ready ! Could I speak with a Voice like that of Mighty Thunders, I would now call upon a Great Multitude that they would make themselves ready for a Marriage with the Lamb of God. O don't refuse a Match with the Lamb, lest you incur the Wrath of the Lamb ; or indeed, lest He become a Lion, and He Tear you to pieces, while there is none to Deliver. Methinks, there should not need many Arguments to perswade you unto such a Marriage as you now have the Tenders of. If there do, then Consider the Necessity of this Marriage. The Apostle speaking of a Woman, being not married unto another Man in a time of Raging Persecution, says, in 1 Cor. 7. 40. She is happier if she so abide. But for a Woman that is not Married unto the Lord Jesus Christ, wo to her, if she so abide ! she is horridly undone, and interminably and intolerably ruin'd, if she so abide ! If this be not enough, then Consider the Utility of this Marriage. When a Woman is Married unto a Neighbour, she is made owner of what he

he is, and of what he *has* ; and a *Beggar* may be made an *Empress* when a mighty Prince has taken her. But let a *Woman* be Married unto the Lord Jesus Christ, and what follows? 'Tis no less than that in 1 Cor. 3. 22, 23. *All things are yours, and ye are Christs.* Oh ! what *unsearchable Riches*, are you made presently partakers of. If this avail not, Consider, then the *Excellency* of the Person, who Courts you to the Marriage. 'Tis said of Him, in Cant. 5. 16. *He is altogether lovely* ; and can't you Love such an one? *He is, the Desire of all Nations* ; and will not you *Desire* Him? *He is, The Pearl of great Price* ; and will you set no *Price* upon Him? *He is, The Christ of God* ; and O why should not you say, *Let Him be my Christ for ever* ? And if none of all this will break your Hearts, let it be Considered, that it is the Lord Jesus Christ *Himself* who has made the *First Offers* of this *Astonishing Match*. We forlorn Creatures, by the *Hedges* and in the *Ditches* of Hell, never durst have dreamt of such an *Exaltation*, if that Glorious Monarch himself had not made the *First offers* of it ; He was himself *Made of a Woman*, on purpose that
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so he might be *Married* unto the *Children of Men*; and the *Souls of Women* as well as of *Men* are capable of this *Mistical Marriage*. This *Illustrious Lord*, who is infinitely *Higher than the Kings of the Earth*, does now himself do so strange a thing, as to *Beseech* you, *That you would accept of him as the Husband of your Souls*; and that you would be willing to have an interest in that privilege, *Thy Maker is thy Husband, and thy Redeemer*; *The Lord of Hosts is his Name*; and *thy Redeemer*. O *Heart of Adamant*, which these *Considerations* do not *Overcome* and *Mollify*!

But it is possible the *Women* to whom I write, may find their *Hearts* complying with the *Proposals* of the *Blessed Saviour*, when they see those *Proposals* more distinctly laid before them. It is therefore *Desired*, *First*, *That you would Renounce all other Lovers* besides the *Lord Jesus Christ*. It is the *Demand* of our *Lord Jesus*, in *Hos. 3. 3. Thou shalt not play the Harlot, and thou shalt not be for another man, so will I also be for thee.* You have indeed given your *First Loves*, unto the *Idols of your Souls*; but O where are your
Wonderments

Wonderments that the Son of God should not be averse after all, to make you, *His* ! Although the *Priest* of old, might not Marry a *Widow* ; yet our Magnificent *High Priest*, Jesus, is willing to Marry a Soul that has been fearfully Vitiated and Prostituted ; *Thou hast play'd the Harlot with many Lovers, yet return again unto me saith the Lord.* But that which the Lord now expects of you is, to forsake and shake off, all the old Oppressours of your Souls for ever. Unto the *Flesh* now say, *I will not have thy Lusts to be my Laws any more !* Unto the *World* now say, *I will not seek my chief good among thy Vexatious Vanities any more !* And unto the *Devil* say, *I will no more be among thy Slaves, whom thou leadest Captive at thy will !* Resolve, that if ever these *Other Lords* do after this obtain any thing from you, it shall be by the Violence of a *Rape*, which you will never cease crying to Heaven for help against. And it is Then, desired that you would receive the Lord Jesus Christ, *With and For all His Mercies.* Receive him with the Wish of your Souls, to be by him *Furnished and Provided* with all manner of good, and by him to bring forth

forth Fruit unto him. Receive him freely, fully, firmly, hoping to live on him, to him, and with him World without End. Fall down like *Mary* in the Garden crying out, *Rabboni*; O my Lord! my Lord! With a Transported Affection say unto him, Lord, be thou mine, make me thine, and let my *Jesus* be for ever the Beloved of my Soul! and upon your own Souls lay that charge continually, Harken, O Daughter; He is thy Lord, and Worship thou him! But receive him also very Thankfully; for if when the Servants of *David* came to *Abigail*, saying, *David* sent us unto thee, to take thee to him, to Wife, 'tis reported in 1 Sam. 25. 41. She bowed her self on her face to the Earth, and said, Behold, let thine Handmaid, be a Servant, to Wash the Feet of the Servants of my Lord. Much more, when our Heavenly *David*, sends to Marry your Souls unto himself, it becomes you, most humbly to cast your selves at His Feet, and adore his goodness with never ending *Hallelujahs*. It was uttered with some Extasie, by that Woman of Old, Whence is this to me, that the Mother of my Lord should come to me! But surely then, you have cause to say

say with as Rapturous Elevations and Acclamations of your Souls. *O whence is this to me, that my Lord himself, should not only come, but also give himself, to such a Wretch as I am!* In the mean time, let not your want of a Dowry discourage you from receiving of that Rich Lord, who has infinitely more than *The Earth and the Fulness thereof*. Many a Poor Soul is *Afraid* of receiving the Lord Jesus Christ, because they have nothing to bring unto him; they see themselves vile, forlorn, lothsome, and think they, *Will the Glorious Jesus Look upon such an One!* Yes, that he will; nor will he look upon any but such as count and feel themselves to be *such*: and can venture to throw themselves into his Arms. notwithstanding their being *so*. You must come to the Lord Jesus, with such Acknowledgements as these; *Lord, if thou Marry me to thy self, I have horrible Doubts upon me, which thou must answer for. I have nothing but Guiltiness, Wretchedness, Ignorance and Slavery, to recommend me to thy favours, that, and some little sense of that, is all that I have to bring unto thy Majesty. With all that, I now cast my self upon thee, and according*
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to thy Glorious Grace, I must now be thine for ever.

I Pray, that this matter may be brought unto a happy Issue before we part. Reader, *As an Ambassador, for Christ, I do in the stead of Christ beseech you, That you would be Married unto that Lord Redeemer. Will you give your Consent unto the motion? Give but that and the Match is made; and so, Blessed you, that ever you were Born? Let your Hearts within you, now answer, I will, and you will make this, The Day of your Espousals, and the Day of the Gladness of your Hearts. Hear the sweet Voice of the Lord Jesus, from the Lofty Battlements of Heaven, this Day calling upon you. His Voice is, Art thou willing, that my Righteousness, and Satisfaction, and Intercession, be that alone which may purchase for thee all thy Blessedness? Reply, Lord, I am willing. His Voice is, Art thou willing that my Teaching and my Eye-salve, should lead thee in the way of peace? Reply, Lord, I am willing. His Voice is, Art thou willing, that I should set up my Kingdom in thee, and strengthen thee against all the Enemies thereof? Reply, Lord, I am willing.*
Behold,

Behold. the *Knot* is now ty'd; and it won't be long before the *Consummation* of it, and your *Cohabitation* with the Lord. The Lord Jesus will shortly fetch you away to the *Mansions* in his *Fathers House*; and so you shall *Be for ever with the Lord*. What shall I say more? Let me plead with you like a *Servant of my Lord*: *If you will deal kindly and truly with my Master, tell me*; Will you go to the Son of God for Life, or no? What is your Answer? Oh! let it be like that which *Rebeckah* made, in *Gen. 24. 42. I will go*. I have only this to tell you, That you'll spend *Eternal Ages* in Praising of God for sending this little Book into your hands. If this may be the Result and Effect of your perusing it. But Oh! the incredible Torments of that *Wrath*, which is reserved for, *The Children of Unperswadeableness*.

I Therefore now bow my Knees unto thee,
O Father of Spirits, That a Day of thy
Power may come unto the Reader of these
Lines, and that she may be made willing in
this Day of thy Power, to give her Self
and her Love unto the Eternal Son of thy
Love; A M E N. And let her that
Reads

Reads also say, *AMEN* and *AMEN*.

COUNSEL. 7.

And yet there is this one thing more, which *Women* are to be advised unto ; Namely, To maintain, *The Fear of God*, in every condition of Life, into and thorow which the, *will of God* may carry them. There are particularly, *Four States*, in one of which all *Women* are, and to most of which, perhaps most *Women* come. Let there be set before you, the portraiture of, *A Virtuous Woman*, in each of those *Four States* ; and let it be your study to answer that portraiture by *the Fear of God*, in all. While I manage this Discourse, I shall take the liberty to touch now and then upon the signification of such *NAMES* as are most usual with the *Female Sex* ; partly, because it is a *Curiosity* which you would willingly be entertained with ; but chiefly, because I may make some Lessons the more easily remembered, yea, and the more thoroughly attended by that *Curiosity*. At least I hope, I shall not meet with such an hard Fate, as that *German Divine* who

who telling his Auditory, that *Ursula* signified, *A little Bear*, a Woman of that Name caused such an Up-roar among the Women against him, as drove him out of the Town.

The Virtuous MAID.

TIS the wish of the Psalmist, in *Psal. 144. 12. That our Daughters may be as Corner Stones, Polished after the Similitude of a Palace.* The Name of *Pernel*, [or *Petronella*] which signifies, *A pritty little Stone*, has been sometimes put upon a *Daughter*. And now behold, *A Virtuous Daughter* is here styled, *A Polished Corner Stone* by the Spirit of God; She is indeed a *Margaret*, that is to say, *A precious one*. It seems 'tis a thing that more than a little sets off the happiness of a People, when the *Young Women* among them have Accomplishments which render them, like the *Tall, Fine, Costly Pillars*, that are usually at the *Gates of Palaces*. The most *Christian Jew* in his Translation of that place, makes the wish to run, *That our Daughters may be—the Building of the Temple*. And indeed it is no small happiness

pinels unto a People, when the *Young Women* among them, do *Build* the *Temple* of God, and become *Stones* fit for a Room in that *Building*: It has doubtless been a most Encouraging thing unto some one Gathered *Church* of the Lord Jesus Christ, to see about Thirty or Forty Gracious *Young Women*, in two or three years time (as perhaps there have been seen) Addressing them for their Sacred Communion at the Table of the Lord. Now 'tis by, *The Fear of God*, that a Maid may become one of these Happy *Daughters*. A *Kirtuous Maid*, will not Count her self too Young to be concerned about, *The Fear of God*, but she Obeys that Call, *Remember thy Creator in the Days of thy Youth*; She believes that word, *Behold, Now is the accepted Time, Behold, now is the Day of Salvation*! And let us now see what her Carriage is.

I. Such is her *Devotion*, that while she prudently avoids the Reading of *Romances*, which do no less Naturally than Generally inspire the minds of Young People with *Humours*, that are as *Vicious* as they are *Foolish*; on the other side, she *Piously* Reads the Bible every

Every Day, and she thence fetches those Humble and Holy, and serious Prayers which do obtain for her, all manner of Grace to help in a Time of Need. The Name of *Agatha*, of *A good one*, is that which for this cause pertains unto her; and she is an *Anna*, or an *Hannab*, which is to say, *A gracious one*.

II. Such is her Purity, that while she will not suffer the least Behaviour or Expression to proceed from her, which may Savour of obscenity; so neither will she Permit, much less Invite, the Dalliances of any Wanton Creatures which may design any thing besides what is Honourable on her; nor will she Endure to hear any talk that shall not sound innocently, without bestowing the rebuke of, at least that which for her sake we stile, *A Maiden-Blush* upon it. She is an *Agnes*, that is, *A Chast one*. The Name of *Catharine*, that is, *A Puritan*, agrees well unto her; and she had rather have it, though with a scornful Nick-name, than go without it.

III. Such is her Modesty, that she chooseth to be Seen rather than Heard wherever she comes; And instead of that Confidence in Repartees and Railleries

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which

which passes for Good-breeding with a Debauched Generation, or instead of being like those who (as one says) *More Bridle in their Chins, than their Tongues*, she counts *Tace*, which in English is, *Hold your Peace*, a Name sometimes worn by some of her Sex, to be a Rule always to be heeded by her self. But if she be constrained at all to speak, she still is an *Eulalia*, or, *A Well-spoken One*; and though she will not be, *As an Hind let loose*, yet she will ever, *Give Goodly Words*.

IV. Such is her *Industry*, that she sometimes applies her self to learn all the Affairs of *Housewifry*, and besides a good skill at her *Needle*, as well as in the *Kitchen*, she acquaints her self with *Arithmetick* and *Accomptanship*, [perhaps also *Chirurgery*] and such other Arts relating to *Business*, as may enable her to do the *Man* whom she may hereafter have, *Good and not Evil all the days of her Life*. If she have any Time after this to learn *Musick* and *Language*, she will not loose her Time, and yet she will not be proud of her *Skill*; though the Name of *Lera*, that is, *Learning*, (which the *Saxons* had in use among them for their

their Women) should justly belong unto her. She would with all good Accomplishments be a *Ruth*; which i sto say, *A Filled one*.

V, Such is her *Discretion*, that while 'tis too absurdly counted a *Great Curse* to be an *Old Maid*, she makes her *Single State* a *Blessed one*, by improving her *Liesure* from the *Encumbrances* of a *Family*, in *Cairing for the Things of the Lord*, that she may be *Holy both in Body and in Spirit*: And when she sees what *Liberty* she thereby has, *To serve the Lord without Distraction*, she calls her self a *Beatrice*, that is, *A Blessed Woman*. She does not *Vow* a perpetual *Virginity*, lest her *Vow* should happen to expose her; while there are *Devils* as well as *Angels*, which do not *Marry*, nor are given in *Marriage*. But yet instead of using any *Hasty Method* to get into the *Married Row*, and instead of taking a *Bad Husband* meerly to avoid the little *Reproach* of having *None*, she do's by her *Gravity* and *Holiness*, convince all the *World*, that her present circumstances are of *Choice* rather than *Force*; and the longer she is in them, the more she do's *Consecrate* her self unto the *Lord*.

VI. Such is her Obedience, that as 'twas none of her manner to seek a Match for her self, by putting her self into a *Flaming Dress*, knowing that such a Dress would make a *Wise man* afraid of her, and it were better to have no *Husband*, than to have such a *Buzzard* as could be caught by any *Cassandra's* [or Women that *set Men on fire*] in the Snares of an extravagant Gaity and Bravery; so when a Match do's offer him-himself unto her, she wisely leaves it unto the Reasonable Judgment of her Parents or Guardians, whether he be indeed a *Match* for her, or no; nor will she dispose of her self without their Consent, Conduct and Blessing in it. Indeed she reckons this is a proper *Test*, by which a Real and a Worthy Lover may be try'd; *Let my Superiors, that have the Disposal of me, know your Mind!* so doth she make her self an *Abigail*, or her *Fathers Joy*: and not a *Dinah*, that is, a *Judgment* unto him.

This is a Virtuous M A I D! And those *Virgins* which are so *Sacred* among the Ancient Romans; as to be made the *Sanctuaries* of the greatest Reverence, did not more deserve all Respect
and

and Honour, than the *Virgins* which thus manifest, *The Fear of God*. But we hope it will not be long before she becomes a *WIFE*; which will render her a *Mary*, that is, an *Exalted* one; and let us now see, what a *Virtuous* one.

The Virtuous *WIFE*.

VHEN Mr. *William Whately*, was going to Publish a Book which insisted much on the Duties of a *Wife*, he Dedicated the Book to his Father-in-law; and in the Epistle, after Solemn Thanks unto him for his bestowing on him, *A most Excellent and Virtuous Wife*, he adds; *I have been the better able to show, what a Good Wife should be, by finding the full Duty of a Wife continually performed unto me, in my own House; most easily therefore might I set out a Picture of that (says he) which is hourly conversant before my Eyes. I cannot say that I am any farther; but I have cause to render unto Heaven my daily and Heartly Thanks, that I am thus far, advantaged for my describing of A Virtuous Wife; and if I thus Publish this*
 Mercy

Mercy of God unto my self, the unworthiest of Men, let me not be Censured as if my *Freedom* were a Folly ; not only because those Eminent Persons *Budaus* and *Paræus* have before me, in Print Celebrated each of them the worth of his *Virtuous Wife*, but also because the *Wise* Man reckons it among the priviledges of a *Virtuous Wife*, in *Prov.* 31. 28. *Her Husband* also, he Praiseth her.

It was a great abuse which the Ancients who doted upon *Virginity*, put upon those words of the Apostle, in *Rom.* 8. 8. *Those that are in the Flesh cannot please God* ; when they supposed all *Married Persons* to be those intended. A *Virtuous Wife* is one that pleaseth God, as much as if she were cloistered up in the strictest and closest *Nunery* ; and therewith, yea, therein she pleaseth a *Virtuous Husband* also ; she studies to render her self a true *Mabel*, or *Amiable* person, in his Eyes ; and a Right *Evodias*, or, One of a Good Savour to him. You shall now hear her Qualities.

I. As for her Love to her Husband, I may say, 'Tis even strong as Death, ma-

ny waters cannot quench it. neither can the Floods drown it. She can like Sarah, Rebeckah, Rachel, freely leave all the Friends in the World for his Company; and she looks upon that charge of God unto his Ministers, Teach the Young Women to Love their Husbands, as no less profitable, than highly reasonable. When she reads that Prince Edward in his Wars against the Turks, being stabbed with a poisoned Knife, his Princess did suck the poison out of his Wounds with her own Royel Mouth; she finds in her own Heart a principle disposing her to show her own Husband as great a Love. When she reads of a Woman called Herpine, who having her Husband Appoplex'd in all his Limbs, bore him on her back a Thousand and three Hundred English Miles to a Bath, for his Recovery; she finds her self not altogether unwilling to have done the like. When she reads of those famous Women, who after a hot Siege in the Castle of Winsberg, having obtained this liberty from their enraged Enemies, That they might themselves go out, and also take any one thing they could carry with them; very bravely took up each one her Husband,

and so delivered them: She applauds the Example and would follow it. And when she reads of that Generous Young Woman, *Clara Cerventa*, who having for her Husband one *Valdaura*, that prov'd full of most loathsome *Diseases*, yet she tended him with all the care and cost imaginable, and sold her Jewels to maintain him; and at his Death, after ten long years of Languishment, she reply'd unto her Friends who would rather have Congratulated her Deliverance; *That she would freely lose the best of her Enjoyments to purchase her Dear Valdaura again!* She resolves the Imitation of such a Carriage, while she bestows an *Admiration* on it. Her *Affections* were not at first founded on the *Estate* or *Beauty* of her Husband; and therefore *These* happen to be consumed, *Those* do out-live their Funeral, 'Tis her *Piety* towards the Commandment and Ordinance of God, that Inspires her *Affections*; and so they do not grow cold like a Smiths red hot *Bar of Iron*, when taken out from the *Fire* of a misplaced *Lust*. When she addresses him, with such a Compellation, as,
LOVE

LOVE, her *Heart* goes with her *Lips*, and she *means* what she *speaks*.

II. But her *Love* to her *Husband*, will also admit, yea, and Produce the *Fear* of, *A Cautious Diligence* never to *Displease* him. 'Twas this which the *Apostle Peter* meant when he recommends unto the *Women*, *A Chast Conversation Coupled with Fear*; and *Paul*, when he requires of the *Woman*, *To Reverence her Husband*. While she looks upon him as *Her Guide*, by the constitution of *God*, she will not *Scruple* with *Sarah* to call him *Her Lord*; and though she do's not *Fear* his *Blowes*, yet she do's *Fear* his *Frowns*, being loth in any way to grieve him, or cause an *Head-ake* in the *Family* by offending him. She would have that famous *Decree of the Persians* mentioned in the *Sacred Bible*, *That all the Wives give to their Husbands Honour, both to great and small*; to be as a *Law of the Persians*, altogether *Unalterable*. In every *Lawful* thing she submits her *Will* and *Sense* to his, where she cannot with calm *Reasons* convince him of *Inexpediencies*; and instead of grudging or captious contradiction, she acts as if there were but

One Mind in two Bodies. If her *Abraham* give order, *Make ready quickly three Measures of Meal* or the like, 'tis as quickly done; If her *Jacob* say to her, *I must have you go with me*, she most readily yields unto him. If his *Unreasonable Humours* happen to be such, that she must give some diversion to them, she remembers that Rule, *In her Tongue is the Law of Kindness*; 'tis by the kindness, the sweetness, the goodness of her expressions that she gives *Law* unto him. If she speaks of him, 'tis not in such Terms as the *Harlot* uses in *Proverbs*, *The Man*; but it is with all manner of respect: She will not *Blaze* any Infirmary of his, nor will she *Blast* his Reputation; being indeed sensible that whatever *Ignominy* she cast upon him, it infallibly *Rebounds* and *Redounds* upon herself: Here she is a true *Milea*, that is, *A Woman of Counsel*. If she speak to him, 'tis not with *Talkative* and *Unhandsome Interruptions*, nor with any other mis-becoming *Insolencies*; though he be never so much a *Churl*, yet she ever treats him with the Language of an *Abigail*. Though she be a *Sarah*, that is, a *Mistress*; yet she owns that she

has

has a *Master* : And like a *Sarah* of old, she will not so much as take in, or cast out a *Servant* without Consulting *Him* ; nor will she receive any *Guests* or *Goods* into her House, unless like the *Shunamite*, she may have her *Husbands* Approbation ; and she will have at least some *Implicit* or *General* Consent of *His*, before she will exercise any *Secret Bounties* with his Possessions. His *Anger* will not cause her to swallow a *Reproof* with discontent, and his *Fondness* will not make her to forget the *Honour* that she owes unto him. Indeed there is a Store of *Michols* in the World ; *Michol*, is as much as to say, *Who is all* (in the House) *but She* ? But let us leave it unto such *Michols* alone, *To despise their Husbands in their Hearts* ; God will punish them.

III. But her *Fear* of Displeasing her Husband, most remarkably appears in the *Peace* that she preserves with him ; and her *Antipathy* to all *Contention*, unless it be that of *Provoking one another to Love and Good works*. A *Susan* she is, that is, A *Lilly* ; but never A *Briar* to him : Nor will she give him cause to call her *Barbara*. She will have no
such

such *Passion* towards her Husband as may make her worthy to be called, *A Fury*; but if he be himself in a *Passion*, she strives with the *Soft Answers* of *Meekness* to mollifie it first, and so to overcome it: She is a true *Rachel*, that is to say, *A Sheep* under the greatest Exasperations. A Reverend Person seeing once a Couple that were very *Cholerick*, yet live most lovingly and peaceably together, demanded of them *Whence it was?* And the man made him this Answer, *Sir, When my Wife is in a Passion I yield unto her; and when I am in a Passion she yields unto me; so that we never are in our passionate fits together!* The Good Woman will make it her endeavour to attend the last part of this Contrivance; and will give small or no occasion for the first. The Marriners counts it *Bodes well* to see *Two Fire-Balls* appearing in a Ship together; but our Good Woman counts *Two Fire-Balls* in an *House* together, to *Bode ill* as the worst of Omens; nor will she be a party to maintain a *Civil War* within the Walls of her Dwelling. She thinks that if there be nothing but *Fire! Fire!* in the House, 'tis a sign that God, who is

is *The God of Peace*, is not graciously present there ; as the Jewish Rabbins have noted upon the Hebrew Names of *Ish*, an Husband, and *Ishah* a Wife ; out of which if you take the two Letters which make the Name of *Jah*, there will remain only *Esh*, *Esh*, that is, *Fire ! Fire !* The old Heathen took *Gall* from the Nuptial Sacrifices and threw it behind the Altar, to intimate that all *Bitterness* is to be thrown away by all Married People ; *Mercury*, or good Language, is to stand by *Venus*. And this Woman accordingly, puts away *All Bitterness*, *Anger*, *Clamour*, and *Evil speaking* ; She is a Right *Rebeckah*, which carries *The blunting or hindring of Contention* in the signification of it ; and a right *Shelomith*, which is to say, *A Peaceable one*.

IV. But she is for *Plenty* as well as *Peace* in her Household ; and by her *Thriftiness* makes an *Effectual* and *Sufficient* Reply unto her Husband. when he does ask her, as he must, *Whether he shall Thrive or no ?* She is a *Deborah*, that is, *A Bee* for her *Diligence* and *Industry* in her *Hive*. As on the one side she will have none in her House to *Want*,
so

so on the other side, she will have all of them to *Work*; or as the Holy Spirit of God expresses it; *She looks well to the ways of her Household, and Eats not the Bread of Idleness.* Her Husbands *Gains* are so managed by her Housewifery and Providence; that he finds it his advantage to let her keep the *Keys* of all; and she will so regulate all the Domestick Expences, that he shall not complain of *Any thing Embezzled.* Her very *Fore-cast* is as useful as much of her Husbands *Business*; and the Pennies that she saves do add unto the heaps of the Pounds that are got by him. He has a rich *Portion* with her, meerly in her *Prudence*; that is it which renders her a *Ferusha*, or an *Inheritance* unto him. She is particularly careful, that she do not bear such a *Sail of Gallantry*, either in her *Table* or *Apparel*, or her *Furniture* as may sink her Husband; nor will she be one of those Women, who (as one says) are now such skilful Chymists, that they quickly turn their Husbands *Earth* into *Gold*; only they pursue the Experiment too far, making that *Gold* too volatile; and let it [all] *Vapour* away in *Insignificant*, though *Gaudy Trifles.* That Woman deserves

deserves the Name of *Dalilah*, that is, *Poverty*; [unless you will enter upon so hard a Name as *Jezabel*, that is, *A wo to the House*;] whose *Discretion* shall not be better than a *Dowry* to her Owner.

VI. And this *Thriftiness* is accompany'd with such a *Fidelity* to her Husband, as that she will not give a *Lodging* to the least stragling or wandering *Thought* of *Disloyalty* in his *Bed*; lest by her parling with wicked *Thoughts*, the Devil should insensibly decoy her to the *Deeds* which *God will Judge*. She is a *Dove*, that will sooner die than leave her *Mate*; and her Husband is to her, *The covering of her Eyes*, at such a rate, that she sees a *Desireableness* in him, which she will not allow her self to behold or suppose in *any other*; neither will she look upon *Another*, any more than the *Wife of Tygranes*, who after the *Wedding of Cyrus*, whom every one did commend as the rarest Person in the Company; being by her Husband ask'd *What she thought of him*? Answered roundly, *In truth I looked at no Body there, but you, my Husband.* A Wanton had as good *Eat Fire*, as go to Enkindle any *False*.

False Fire, or Fools Fire in her Holy Breast; she accounts *Adultery* to be as the Law of *Moses* adjudged it, *A Capital Crime*; and if the *Egyptians* of old cut off the Nose of the *Adulteress*, or, if the *Athenians* tore her in pieces with wild Horses, rather had she undergo the Pain of such things than commit the Crime. She is a *Gertude*, or *All true*, in the Marriage Covenant. Yea, she will even *Abstain* from all appearance of *Evil*; and as 'tis abominable unto her to entertain the least groundless and causless *Jealousie* of her Husband, or to Torture and Expose her own Soul by the uneasy Frenzy of uncharitable surmizes concerning him; so she will not give him the least opportunity to think hardly of her. She will not therefore be too much from Home, upon concerns, that perhaps to him are *Unaccountable*: But if the Angels do Enquire, where she is, her Husband may reply as once *Abraham* did, *My Wife is in the Tent*. Although her Husband be not such an *Egyptian* as to deny her *Shoes*; yet her usage of them is, as if like a *Scythian*, she had the *Axle-tree* of the Chariot which carried her home after her Wedding,

ding, burned at the Door ; and she is willing to be painted as the Wives of the Ancients were, with a *Snail* under her Feet. She affects to be an *Esther*, that is, *An Hidden One*. But if a foolish and froward Husband will wrong her with unjust suspicions of her *Honesty*, she will thence make a Devout Reflexion upon her *Disloyalty* to God ; but at the same time very patiently vindicates her *Innocency* to man : And the more patiently, because the *Water of Jealousie* procures greater Blessings to those that have it Unrighteously and Abusively Imposed upon them.

VI. But her *Fidelity* is no where more signalized, than in her Sollicitude for the *Eternal Salvation* of her Husband. O how unwilling she is that the Precious and Immortal Soul of her poor Husband, should go from her Arms, to make his *Bed among the Dragons of the Wilderness for ever* ! The Apostles Exclamation, *What knowest thou O Wife, but thou mayest save thy Husband* ? Is her Apprecation, *O that I may* ! *Chrisostoms* note upon it is, *That the Wife is to remind her Husband of what was delivered in the Church.*

Church. Truly, though a Woman may not *Speak in the Church*, yet she may humbly Repeat unto her Husband at *Home* what the Minister *Spoke in the Church*, that may be Pertinent to his condition. Thus every *Paul* may have *Women that labour with him in the Gospel*. Vast Opportunities are those that a Woman *has* to bring over her Husband unto real and serious Godliness. And a Good Woman will *Use* those Opportunities. An *Esther*, a Witty *Esther*, what can't she do with the most haughty Husband in the World? What may not a Godly *Domitia*, or a Godly *Monica* do, for the Souls of their Unconverted Husbands? If her Husband be a Carnal, Prayerless, Graceless man; she will not leave off her Ingenious Persuasions, till it may be said of him, *Behold he is rays!* If her Husband be under the Power of any Temptation, she will do what she can to prevent his *Destruction*, as that famous Woman did for the City of *Abel*. She would merit the Name of an *Eunice*, that is, *A good Conquerer*, by *Conquering* of her Husband unto the liking of all that is Good. Instead of saying to him, *Curse God?* She pursues

pursues him with Loving, Winning, Unwearied Sollicitations to *Fear God*, and *Serve God*, and *Never be weary of well doing*. Instead of being a *Dalilah*, that shall entangle him in the Cords of Death, she do's all she can to be a *Priscilla*, that shall more fully acquaint him with the Things Pertaining to the Kingdom of God.

This is a *Virtuous WIFE*! And such an one she will be, although her Husband should be very disobliging to her; She considers, 'Tis to the *Lord*. I confess the difficulties that some *Unhappy Wives* do meet withal, are such that if they be not very *Virtuous Wives* they cannot possibly conform to these Directions; but this I would say, their being *Virtuous* is the most likely way to provide against their being *Unhappy*. But if the Case of any such Wife should be so remarkably hard, that her Husband proceeds to abuse her with a *Cudgel* [an *Hard Case* indeed! that a *Brides Bush* ever should have any *Cudgels* growing in it!] I know not what further Advice to give her: Only *THIS*; Let the Candidness of her Behaviour be her *Charm* against the Assaults of such a *Devil*;

Devil; and if that would further help
 to lay such a *Friend*, I am content she
 should Read unto him, not only the
Laws of God and Man against that Bar-
 barity, or the Opinion of old *Cato* That
 for a man to beat his *Wife*, was as bad as
Sacrilege; but also the Emphatical
 Words of the Blessed Ancients in the
 Church of God, Loudly Thundring a-
 gainst this Inhumanity; and particularly
 those of the Renowned *Chrysostom*,
 which are to this Purpose; (if you will
 allow me the Translating of them)
 "It is the highest *Ignominy*, not of the
 "*Wife*, but of the *Man*, for a *Man* to
 "beat his *Wife*. But if thou hast an
 "Husband that will do so, bear it pati-
 "ently; and know thou shalt have *Re-*
 "*wards* hereafter for it, as well as
 "*Praises* here. As for You, *Man*, Let
 "me admonish you, that there is no
 "Fault so great, as may compel you to
 "to beat your *Wives*. Your *Wives* did
 "I say? 'Tis a Dishonour for a *Man* to
 "bestow blows upon his *Maid*; and
 "much more upon his *Wife*——We
 "might learn this from the *Law-givers*
 "among the *Gentiles*, who take away
 "a *Wife* from the *Man* that has beaten
 "her

“ her, for indeed he is a Man unworthy
 “ of a *Wife*. Such a *Man*, if he may be
 “ call’d a *Man*, and not rather a Beast,
 “ is to be counted a Murderer of his
 “ *Father* or *Mother*. If a *Man* must
 “ leave his *Father* and *Mother* for the
 “ sake of his *Wife*, by the Ordinance of
 “ God; what a mad wretch is he that
 “ shall abuse *Her*, for whom his very
 “ *Parents* were to be forsaken? Indeed
 “ there is not a simple *Frenzy* in this
 “ thing; an *Intollerable Disgrace* do’s al-
 “ so accompany it. At the Sighs and
 “ Cries of the Abused *Wife*, all the
 “ Neighbourhood run to the Base Fel-
 “ lows House, as for the rescue of a
 “ Prey fallen into the Talons of a *Wild-*
 “ *Beast* that had broken in. And such
 “ a Rascal were better be *Buried alive*,
 “ than show his Head among his Neigh-
 “ bours any more. See *Hom. l. 26. in*
 “ *1 Ep. ad Corinth.*

But wishing all Good Women, a de-
 liverance from such Monsters of Hus-
 bands, we will suppose our *Virtuous Wife*
 now grown a *Mother*; and see how she
 acquits her self.

The

The Virtuous MOTHER.

THE Apostle Wills, *That the Younger Women Marry, and Bear Children*; and as 'tis too soon for them to *Bear Children* till they *Marry*, so 'tis ordinarily expected, that they will *Bear Children* when they *Marry*. If a *Virtuous Wife* be deny'd the blessing of *Children*, her *not Bearing* is not a Trial that she cannot *Bear*. She humbly addresses the God of Heaven, like *Hanah*, for that Gracious and Powerful *Word* of his which makes *Fruitful*, as remembring, *That Children are an Heritage of the Lord, and the Fruitful Womb is his Reward*; But she will not impatiently long like *Rachel*; *Give me Children or I die*, lest she die by her having of those *Children*. Much less, will she have so little Wit as to suspect her own *Eternal Happiness*, because of her *Natural Barrenness*, like those mistaken little Women who having thus argued from that Scripture, *She shall be saved in Child bearing*; Very fine indeed! As if *Child-bearing* were no less a condition in the Covenant of Grace, than *Repenting* and *Believing*!

But

But her *Natural Barrenness* is rather improv'd by her as an occasion of her *Eternal Happiness*, by the *Spiritual Fulness* whereto she is thereby excited and assisted; it causes her to be more *Fruitful* in all the good works of *Piety* and *Charity*; more *Fruitful* in her endeavours otherwise to *Serve her Generation* after the will of God; more *Fruitful* in all these things whereby, *The Heavenly Father may be Glorified*: And she will consider with her self, *What Service of God, and his People, and my own Soul have I now a Leisure for?*

Nevertheless if our *Virtuous Woman* become a Parent, we shall see what a *Virtuous Mother* she will approve her self.

I. She is no sooner sensible that she has *Conceiv'd*, but she presently and solemnly, and perhaps with *Fasting* as well as *Prayer*, applies her self to the God of Heaven, that he would with his own Holy Spirit *Fill* and *Shape* what is in her; and that what is to be Born of her, may be *An Holy Thing*. She accounts the *Treasure* now lodged in her to be of more account than all the Riches of a Thousand *India's*, inasmuch as 'tis a
Never-

Never dying Soul, by which the Almighty God may for ever be Glorify'd. And as therefore she carefully avoids all that may prejudice the Formation of the *Infant* in her, so she loves it beforehand with a due *Earliness* and *Earnestness* that the *Infant* may be *Sanctified in the Womb*. She is not inordinately set upon having an *Infant* of one Sex, more than another; but her great concern is that which a *Big-bellied* Woman once recorded in a Legacy left written as her Desire for her Unborn *Infant*, *That she may be a Mother to one of Gods Children!* Suppose it be a *Daughter*, which usually (and perhaps needlessly) is less long'd for; yet if it may be a *Bethia*, that is, *A Daughter of the Lord*; or a *Diana*, that is, *A Daughter of God*, she has her Choice; and she is freely willing that God should have the *Proportioning* of Sexes in the World.

II. That she may be *Saved in Child-bearing*, *She continues in Faith, and Charity, and Holiness, with Sobriety*, all the Months of her Time; and puts her *Husband* also upon the exercise of those Virtues, that it may not only be [*She*] but [*They*] that so *Continue*. By
Faith

Faith she relies upon the Lord Jesus Christ, who was *Born of a Woman*, for the Salvation both of her Soul and of her Babe, if God should not permit her to out-live the Dangerous Agonies of her Travails: By *Faith* she depends upon the Power, and Wisdom, and Goodness of God, for her seasonable Deliverance. Like Sarah, Judging him Faithful who has promised. The Burden which is in her, she does by *Faith* Transfer into the Omnipotent hands of that God, whose invitation to her is, *Cast thy Burden on the Lord*; and she searches the Bible, especially the *Psalter*, for words to plead with the Lord upon this great Affair: That word particularly is a support unto her, *Isa. 41. 10. Fear thou not, for I am with thee; Be not dismay'd, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness*; and that word in *Psal. 34. 22.* and that in *Psal. 37. 5.* and that in *Psal. 42. 11.* and that in *1 Cor. 10. 13.* and that in *2 Cor. 12. 9.* and that in *Heb. 13. 5.* And her *Faith* or *Faithfulness* to her Consort, is at the same time such as do's Adorn the Doctrine of God her Savi-

our. By *Charity* she professes to the Lord Jesus Christ, *Thou knowest that I love thee*; and she can say as that Martyr, who unto the Persecutors that threatned they would berave her of the Companion of her Life, answered, *Christ is my Husband, you can't strip me of him!* By *Charity* she Loves the Brethren, and by suitable kindneses engages them that have an interest in Heaven, to Pray for Prosperity. The Sacred Fire of her *Charity* flames especially towards the Man of her Desires, whom she Loves with a pure Heart fervently; and this *Charity* helps her To endure all things. Her *Holiness* causes her to Dedicate all that she has as well as all that she is, unto the Service of God; her *Holiness* makes her spend her time in much Devotion, and use all manner of *Exactness* and *Watchfulness* over all her ways; her *Holiness* disposes her to be ready for whatever Event the Sovereign God may order for her; and so Ready, that she can without amazement Lay by the Linen wherein she would be Laid out, in case like *Rachel* she have such Hard Labour, that her Soul Depart. Her *Sobriety* renders her a true *Sophronia*, and causes her

her with *Modesty* to govern all her *Speeches* and *Passions*; with *Temperance* like *Manoahs Wife*, to forbear noxious excesses in *Eating* or *Drinking*; and with *Chastity* to Mortifie all inclinations unto whatever shall be Loose, Lewd, Lascivious. Being thus prepared for the Hour, when *The Anguish* of bringing forth her Child is upon her, she is then found composing her self with hope in God; and resolving^t Lord, at what Time I am afraid, I will put my Trust in thee! Indeed the blessed *Sabina*, crying out when she Travelled in Prison, and being asked, *How she would endure the Torments and Burnings which her Enemies had prepared for her?* Answered, I now bear the punishment of my Sin; I shall then suffer *Martyrdom* for my Saviour. But a pregnant Christian will moderate her *Complaints* in the Hour, when Pangs take hold on her, because *They have been brought by Sin*, and because, *There is a Saviour who thus came into the World.*

III. When she is well Delivered, she is a true *Judith* or a *Praising One*; Oh! how is that Thankful Question immediately working in her Breast, *What shall*

I render to the Lord for all his benefits ?
 When she finds her self strong enough
 to Hear and Think, she make: *The hundred and Sixteenth Psalm* to be Read unto her ; and when she Contemplates what a Million of Mercies there are in the Birth of one *Perfect Child*, she would, if it were *Proper*, Name every one *Mehetabel*, that is, *How good is God !* However she now Devotes her Child unto God, saying with *Hannab*, *I have lent it unto the Lord as long as it Lives ; even every Daughter shall be a Bathsheba*, that is, *A Daughter of an Oath*, to God, that so she may be a *Bathshua*, that is, *A Daughter of Salvation from the Lord*. And she desires the *Baptism* of it, not as the Formality of putting a *Name* upon it, nor as an opportunity for *Dressing* and *Showing* of it, but that thus *Coming into the Bond of the Covenant*, it may *Pass under the Lords Tything Rod*, as a *Lamb* set a part for him. And how Ardent are her *Groans* as if she were even *Travelling in Birth* again, that her Child may be washed in the *Laver* of the *New Birth* betimes !

IV. Her care for the *Bodies* of her Children, shows it self in her *Nursing* of them

them her self, if God have made her *Able* for it, and it *Easie* for her. She is not a *Dame* that shall scorn to Nourish in the *World*, the Children whom she has already Nourish'd in her *Womb* : If like *Sarab* she be a *Lady*, yet she counts it not below her to be a *Nurse*. If God have granted her Bottles of *Milk* on her Breast, she thinks that her Children have a Claim unto them. It shall not be her *Niceness*, but her *Necessity* and *Calamity*, if she do not Suckle her own Off-Spring ; and she will not from *Sloth* and *Pride*, be so Unnatural as to give Cause for that Exclamation. *The Sea Monsters draw out the Breast, they give suck to their Young ones ; But the Daughter of my People is become Cruel, like the Ostrich in the Wilderiness, who is hardened against her Young ones, as though they were not hers.* Now having Nurs'd her Young ones, 'tis her next care that they be well provided, as with such *Conveniencies* as belong to their present state, so with such *Callings* and *Portions* as may hereafter make them serviceable in their Generation ; and when they are grown *Marriageable*, her Discretion and

her Tenderness is yet more Eminently seen in her Matching of them.

V. But her Zeal for the *Spirits* of her Children, is that which do's most *Eat her up*; O how concerned she is, that they may be *Brought up in the Nurture and Admonition of the Lord!* When she first received her Children, she imagined the Immortal God committing them to her charge, as the Princess of Egypt unto the Mother of *Moses*, *Here, Take this Child, Nurse it for me, and I'll give thee thy Wages.* Wherefore she becomes a *Martha*, that is, *A Teacher*, to them all. She begins with them while they are upon her *Knees*, and instructs them how to fall down in *Prayer* upon their own. She will not put them upon *Revenge*, by asking them to give her a *Blow* that she may *Beat* any thing that vexes them; but she fears they will soon Learn *That*, and every other Vice without a *Teacher*. The *First Liquors* that she puts into those *Little Vessels*, are Histories and Sentences fetch'd from the Oracles of God, and Institutions *How to Pray in Secret unto their Heavenly Father.* She then proceeds to make 'em Expert in some *Orthodox*

rhodox Catechisms, and will have 'em Learn to *Read* and *Write*, as fast as ever they can take it ; and so she passes to the other parts of an *Ingenuous Education* with them. She is like another *Bathsheba*, always instilling into their Children something that is *Wise* and *Good* ; and she keeps up that *Authority* over them that they *Fear* as well as *Love* her ; and they dare not *Refuse* what she shall *Command*. Unto her *Instruction* she also joyns an *Inspection* of them ; so that she is very gravely *Inquisitive* into their *Employments*, their *Companies*, their *Experiences* : Nor will she spare *Corrections* where there *Miscarriages* do call for the *Rod* ; and she will not *overlay* them with her *Sinful Fondness*, lest God make them *Crosses* to her, for her being afraid of *Crossing* them in their *Exorbitancies*. And besides the *Example* of all *Virtue* that she sets before them, she is frequently *Praying* with them, as well as for them, *That they may be saved*. She pursues the Lord with such *Cries* for her Children as the *Canaanites* used, *Lord, Heal my Child, that is annoy'd by a Devil !* and such as *Monica* used for *Aushtin*, upon which a great Person said

unto her, *'Tis impossible that a Child of so many Tears should ever Perish!* And she will carry them one after another alone into her Closet with her, where she do's wrestle with God for them all, professing *I will not let thee go, except thou Bless them.* Her Children being thus well Brought up, she will do as the Lady Cornelia did unto the Ladies who expected she would show them her Jewels, as they had shown her *Theirs*; even Bring forth her well Educated Children as her Jewels.

VI. If she meets with any Disasters in her Children, by her Patience and her Piety she turns them into Benefits. 'Tis possible her Children may Sin, but this causes her presently to reflect upon the Errors of her own Heart and Life, and especially upon any defect in her conduct unto them; So she is put upon The Repentance which is not to be Repented of. 'Tis also possible her Children may Die, but she is not then like the overwhelmed Women of Bethlehem, Weeping for their Children, and not willing to be Comforted because they are not. Instead of saying like Jacob, *All these things are against me*; she rather says with Joseph, God

God may mean it unto Good. She do's not Roar like a Beast, and Howl, *I cannot bear it* ; but she rather says, *I can take any thing well at the hands of God.* She follows them to the Grave as a very moderate Mourner, with *Hopes* that God is carrying on the Everlasting designs of *His Grace* in her Soul by these Dispensations ; and with *Hopes* that *their Souls* are gone to be *With Christ*, which is by far the best of all. She look'd upon her Children as meer Loans from God, which he may call for when he please ; and she quietly submits, if God say, *Give them up, you have have had them long enough !* Of old such as could not Encounter an Affliction patiently, were condemned therefore, *To wear Womens Cloaths* ; but the Cloaths of our Good Woman, will not be a Bar to her bearing of *this Affliction* patiently. She parts with her Children in such Terms as Jerom on that occasion directs his Friends unto ; *Lord, thou hast now taken from me, the Children which thou hadst first given to me ; I do not complain that thou dost now Receive them ; I give Thanks that ever thou didst at first bestow them.* She has already pluck'd out a

Right Eye, and cut off a *Right Hand* for
 God; and so she can readily part with
 another *Limb* at a call of his: Yea,
 though the *Death* were never so awfully
 circumstanced, yet she says, *The will*
of the Lord be done! And she will not
 let one *Sorrow* swallow up the sense of
 a Thousand, a Million of *Mercies*, but
 she approves the Temper of that Good
 Woman, who having *Two Children* by
 a violent stroke taken from her, hand-
 somely took up the *Third*, and said,
Blessed be God that has left me this! If
 they were *Infant Children*; whereof she
 is bereaved, she *Assures* her self, that
 the Lord is *their God*, and so they can't
 be miserable. No, *Let me go to them*,
 (saith she) *They shan't return to me.* If
 they were *Adult Children*, she *Comforts*
 her self that they might have *The Root of*
the Matter in them, under whatever
 Clods of *Airiness* or *Bashfulness*. it might
 have been Concealed; and that what-
 ever suspicious marks might have been
 upon them, they might seek and find
 mercy, *Between the Stirrup and the*
Ground. So she takes that Counsel,
Refrain thy Voice from Weeping, and thine
Eyes

Eyes from Tears, for thy Work shall be Rewarded.

This is the Virtuous MOTHER; And she is one that also counts her *Servants* to be after a sort her *Children* too: She *Guides* the *House* according to her Office prescribed by the Apostle; so that with a *Motherly* Deportment unto them, with an Obliging, but yet Reserved Carriage towards them, and with a Charitable Regard unto the Everlasting Welfare of their Souls: You may see her acquitting her self evermore as a *Virtuous Mistress* likewise in the Family. But there is danger lest she become a *Widow* before she die; if she do, let us now take notice of her Frame and Mein, in the Sorrowful Condition that is now come upon her.

The Virtuous WIDOW.

THE Vast Numbers of Poor *Widows* in every Neighbourhood, make it very suspicious that our *Virtuous Mother* may at some time or other taste the Sad, Sowre, Tear-ful Cup of *Widow-hood*. If this be the *Portion* of her Cup,

Cup, we must suppose that she gives her Husband a *Decent Burial*; that is, as on the one side, a Funeral that shall not be *below* his Figure, so on the other side, a Funeral that shall not be *above* her Estate; and while she dislikes the expensive Humours of *Poland*, where two or three Funerals coming one upon another, are so extravagantly Chargable as to Ruine a whole Family: She nevertheless will give as Honourable an *Enterment* as ever she can to the *Forsaken Mansion* of the Soul which was dearer to her than the World.

Conceiving our *Virtuous Woman* to have her *Widows Vail* upon her, we may behold her demeaning her self as a most *Virtuous Person* in it.

I. Her Grief on the Death of her Husband is *Great*, and yet *Wise*, and as *Wisely Great* as *Greatly Wise*. Her Mourning is more like a still *Rain*, than a loud *Storm*; and instead of *Bellowing Passions* which usually moulder away into a total and the coldest Forgetfulness, faster than the Corpse of the Husband in the Grave; she has a *Silent* but a *Lasting* sorrow; and yet that sorrow moderated by a Filial Submission to the hand

hand of that Glorious God, before whom she *Opens not her Mouth* any more than humbly to say, *Lord, thou didst it.* She will not by intemperate *Vexations* and *Afflictions* of her self, make her self like the Frantick Women in the *East-Indies*, which burn themselves to Death in the Fire wherein they consume the Dead-Bodies of their Husbands; but yet she calls her self *Marah*, saying, *The Lord has dealt bitterly with me!*

II. It is now her main study and solace to have an Interest in that Promise, *Isa 54. 5. Thy Maker is thy Husband.* And therefore like her whom the Apostle calls *A Widow indeed*, she *Trusteth in God, and continueth in Supplications and Prayers Night and Day.* She considers her self as now more than ever belonging to the *Family of God*; with a persuasion that he will certainly and Faithfully Provide for her. Hence also the time that she formerly spent in *Conversation* with her Husband, she now spends in *Supplication* to, and *Meditation* on her God; and by an extraordinary *Devotion*, she seeks to find all that in the *Almighty* J E S U S, which may repair the absence of the best Husband upon Earth

Ornaments for the

Earth. She is an *Elizabeth*, or one to whom the *Fulness of God* in the *Promise of God* is enough.

Moreover, if she be capable of it, she will now more abound in all the Exercises of *Charity* towards her needy Neighbours; whether she have the Name of *Alice* or no, yet according to the signification of it, She'll be *Noble*: And she will be an *Helena*, or an *Eleanor*, which is to say, as much as *Pitiful*: Her *Visits*, her *Bounties*, and her *Successors* to the poor are now increased rather than abated, with her new *Leisure* for them; and if she be a Person of *Quality*, she becomes yet more excellent for this *Quality* - What is a *Lady* in true and old English, but a *Loaf-dian*, that is, *A Bread-server*? Or one that will give *Loafs* of Bread unto the Indigent. She is both an *Anna a Widow* which departs not from the Temple, but serves God with *Fastings* and *Prayers* Night and Day; and a *Dorcas*, *A Widow full of Good Works and Alms-Deeds*. Thus will she to better purpose than once another Woman did, explain the Riddle of *Sampson* by finding *Honey* in a *Carcase*: Promoting the Life of her own

own Soul, by the *Death* of him whom she loved as *her own Soul*. Much less will she ever venture to do any thing *unworthy* the *Character* and *Relation* of that *Person* (if he were a *Worthy Person*) whose *Relict* she is now become.

III. She reckons that she must now be *Father* as well as *Mother* to the *Orphans* with whom she is left *Entrusted*; and their *Fathers* beloved Image on them, do's farther Augment, yea, Double her Care concerning them. While her Husband was *Alive* she still acted as a *Deputy Husband*, for the maintaining of all good Orders in the House, when he was out of the way. And now her Husband is *Deceas'd*, she thinks that upon the Setting of the *Sun*, the *Moon* is to Govern; and there shall not be one Prayer the less performed, or one Fault the more indulged among her poor Lambs, because he is gone. The *Kindred* of her Expired Husband are also still welcome and grateful to her, upon his Account. But she is now particularly more Sollicitous than ever to teach her *Children* how to obtain that Favour of God, *When my Fa-*
ther

ther is gone, the Lord shall take me up. Some Women have the Names of Men a little altered, as *Jaquet* (from *Jacoba*) *Joanna*, *Joan*, *Jane*, *Fennet* (all from *John*.) *Thomasin*, *Philippa*, *Frances*, *Henrietta*, *Antonia*, *Julian*, *Dionysia*, and the like. But all our Widows are thus put upon doing the *Works* of Men; may their God help them!

IV. She is not Forward and Hasty now to take the Liberty which the Scripture does Give unto *Younger Widows*; that is, to *Marry*. While she has one *Eye Weeping* for her *Departed Husband*, she has not the other open to see *Who comes next*? Nor will she think an *Ephesian Matron* a fit Copy for her. She counts it no hard Law, which even the *Ancient Pagans* kept with great severity; *That no Widow should Marry within Ten or Twelve Months after the Death of her Husband*: And she wonders that any *Christians* ordinarily can *Marry sooner*. If she had a *Good Husband*, his *Memory* has been so *Embalmed* with her, that she cannot presently make room in her *Affections* for another. If she had a *Bad Husband*, the

Cross

Cross felt so heavy, that she will be *Slow* to be *Sure* that it been't renew'd upon her. But if after a convenient stay she do *Marry*, it shall be, *Only in the Lord*; unto a Man that shall be neither *Heretical* in his Principles, nor *Exorbitant* in his Practices; and unto one that may be *proper* for her. Wherefore also if she be very *Old*, she will not without special causes marry one that is very *Young*; suspecting that such a pretended Lover may Court *Hers* more than *Her*; and that if there be too much (as perhaps a score of years) Inequality of *Age*, it may otherwise Prove as Temptatious, as it *Looks* Indecent. Indeed *Jerom* tells us of an Old man at *Rome* who had Buried Twenty Wives, which he took one after the Death of t'other; and that he then took the Twenty first, who also had Buried Nineteen Husbands; but methings they were an *Ugly Couple*. And the Woman whereof *Buxtorf* relates in his *Talmudic Lexicon*, that she Buried *Eleven Husbands*, and had then an Epitaph of *Eleven Verses* bestowed upon her self, deserved sure the last stroak of her Epitaph, which was to this purpose,

A Woman fit to have no Bed but a Cold Grave.

V. When she is *Match'd* unto a *Second Husband*, whom she will never twit with any Reflecting and Uncomely Remembrances of her *First*; She is more than ordinarily solicitous to be *A Good Mother-in-Law*, if she must be one at all; and so do her part for the removing of those *Imputations* which *Mothers-in-Law* have generally laboured under. She knows that the way for her to have the Blessing of Heaven upon *Her Children*, is for her to make her self a Blessing to *His*; and Unkindnesses to the *Motherle's* little Birds which now call her *their Dam*, will certainly be repay'd by the Just Revenges of God. She is therefore so far from the partiality of that *Mother-in-Law*, who when her own Child hurt a Child of her Husband by throwing of a Stone, *Whipped the Child that felt the Stone, for standing in the way of the Child that slung it*; that she makes no observable difference between *his* Children and *hers*; unless it be *This*, that she Corrects *hers* her self, and refers *his* to him; and yet for her at any time to inform her Husband of any

any ill Manners in *his* Children, is a thing whereto she has an *Aversion* so extream, that she will never do it, unless upon extream *Necessity*. Indeed she *Essays* to be such a Wife unto him, that she may not merit the Name which the *Second Wife* of *Lamech* had; Namely, *Zillah*, or, but *A Shadow* of a Wife: Much less would she be as the *First* of them was called, an *Anah*, that is, *An Afflieter* to him.

VI. At length *Old Age* comes upon her; and *Prisca*, or *Priscilla*, that is, *An Old Woman*, is her Title; but by an *Hoary Head* found in the way of *Righteousness* it is that she now Challenges the Honour of *A Saint*, even from those abusive Tongues, which use to traduce for *A Witch*, every *Old Woman*, whose Temper with her Visage is not eminently Good. She thoroughly studies every particle of the Apostolical Charge, *That the Aged Women, be in behaviour as becometh Holiness; not make bates, not given to much wine, Teachers of good things; That they may Teach the Young Women:* And the nearer she comes to her End, the more acquainted she is with *Him that is from the Beginning*. She is not impatient

ent of being Esteemed Old; and styled *Bilhab*, that is, *Fading*; nor do's it offend her, as once an English Queen, to be told that, *That Age bath sprinkled its Meal upon her Head*. But she keeps longing for the Day, when the Lord Jesus will send his Angels to fetch her unto the Regions of Everlasting Light and Life, and keeps wishing *Oh come Lord Jesus ! till she arrive to be For ever with the Lord*.

This is a Virtuous WIDOW. God grant that our *Widows* may not be *Multipl'y'd*; but for them that *are*, God grant that they may be thus *Virtuous*! That is it which will render them all *Jochebeds*, which is, *Most Glorious Ones*.

I now Praise thee, O my God for thy *Assisting my Endeavours to describe the Praises of the Virtuous Woman*; and rely upon thy Grace in thy Son, that these my poor Labours may be Accepted and Succeeded among the Daughters of thy People.

AMEN. 6 JY 59

F I N I S.

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